

## EPHESUS : BEFORE AND AFTER

**I**N 430, the year before the Council of Ephesus, St. Augustine died in Hippo, while the Roman Empire, and the Roman civilization with it, was being reduced to ashes at his very door.

In 432, the year after Ephesus, St. Patrick landed in Ireland, the first of the great apostles of the West who carried the Christian faith beyond the Empire's boundaries.

A hundred years before Ephesus, and a little more, the Edict of Milan put an end to the last of the great persecutions and set free the Christian faith in the Roman world.

A hundred years after Ephesus the Edict of Justinian first established the Code of Christendom.

Four hundred years before Ephesus, and a little more, ruled Augustus, the first monarch of the Roman Empire.

Four hundred years after Ephesus ruled Charlemagne, the first Emperor of united Christendom.

Eight hundred years before Ephesus flourished Plato and the great philosophers of Greece.

Eight hundred years after Ephesus flourished St. Thomas Aquinas, the father of the Christian schools.

It may be said that these parallels, or contrasts, are merely coincidences; that similar parallels or contrasts may be made to emphasize the significance of other dates in history. That may be so indeed; nevertheless at least the facts just given cannot be denied, and at least they suggest a line of thought in regard to the Council of Ephesus which it may be worth while to consider.

The student of the Christian writers of the first four centuries, that is, up to the Council of Ephesus, will scarcely question that their general attitude is one of defence rather than of development. They took to heart the warning of their Lord and Master, that after Him there would arise false christs, who would deceive many, even the elect. In his epistles, especially in his pastoral epistles, St. Paul again and again repeats his warning against false teachers, above all against such as would teach falsehood under the garb of truth, and would thereby tear asunder the mystical body of Christ. It was at Ephesus, during what he thought would be

his last visit to the city, that he gave the warning to the leaders of the people:

"Take heed to yourselves, and to the whole flock, wherein the Holy Ghost hath placed you bishops, to rule the church of God, which he hath purchased with his own blood. I know that after my departure ravening wolves will enter in among you, not sparing the flock. And of your own selves shall arise men speaking perverse things, to draw away the disciples after them. Therefore watch, keeping in memory that for three years I ceased not with tears to admonish every one of you night and day" (Acts xx. 28-31).

After St. Paul's circumstances as well as tradition compelled his successors to take his warning to heart. Justin Martyr, Irenaeus, Origen, Cyprian,—these are names eloquent of defence; though none would accuse any one of them of narrowness of vision, yet if they erred it was always on the side of over-strictness, never on the side of compromise with the world, intellectual or moral, around them. Had they been willing to come to terms, even to accept external reconciliation only, the Church might have escaped three hundred years of persecution; Rome itself, under such men as Marcus Aurelius, might have become sooner Christian. As it was they preferred to die, and to encourage others to die, rather than yield one tittle of the faith that had been handed down to them, or accept any pagan philosophic explanation of the truths they held to be revealed. When Irenaeus wrote against the heresy of his time, he preferred to call his book, "*Of the Detection and Overthrow of the False Science*"; when Origen is at his best he is attacking Celsus, one of the accepted leaders of thought and letters in his generation.

Coming to the next age, when at last the Church was at least nominally free, and was able to take the initiative, we still meet with essentially conservative writers, ever on their guard lest their flocks be infected by the paganism, false teaching and example about them, sacrificing all else for purity of doctrine, admitting no infiltration whatever—Gregory Thaumaturgus, Lactantius, Athanasius, Basil, Cyril of Jerusalem, Gregory Nazianzen, John Chrysostom. Even Augustine, the last of this line, writes more to guard the truth than to develop it; of dogmatic theology he is rather a pioneer, a sower of seed.

Nevertheless, from the beginning, alongside of these consistent and unbending champions of the faith, there were

able men, often more learned and more gifted, almost always more attractive, who made it their one object to bring about a reconciliation between the old and the new. We need not dwell upon the earliest attempts, made in the days of the apostles themselves, by half-converts from Judaism and from the Greeks. Their rationalistic solutions of the dogmas of the faith, of the Blessed Trinity, of the Word, of the Incarnation, gave rise to that Gnosticism which for a time was a more serious danger to the Church than the persecutors themselves. For Gnosticism did more harm than merely attempt infiltration; it paved the way for all future heresy, even to this day. Pagan in origin, founded on the subtle questionings of the oriental mind, given a language through contact with the Greek philosophy, it was able to speak as with the wisdom of East and West combined. It welcomed novelty with the air of a patron, and the new teaching of Christ among the rest. That new teaching Gnosticism found interesting, in many ways sublime, and worthy of a philosopher's scrutiny. Its tenets were said to be revealed; Gnosticism accepted the term and gave it its own definition. They lifted men beyond this world, in knowledge and in moral standard; Gnosticism approved these noble ideals, but showed how they were new expositions of its own old beliefs, or further developments of its own schools.

Even more serious, in some sense, was the direct effect which the new Christian teaching, and still more the new practice of that teaching, had on the paganism around it. It gave that paganism new life. Philosophy that had fallen asleep awoke, and tried to set its house in order. It proceeded to consolidate pagan life as it had never been before, giving it a rational and even a moral consistency which had never been dreamt of in earlier days, producing moralists like Epictetus, Seneca, and Marcus Aurelius, whose writings seem to reflect Christianity at every turn. It idealized the pagan gods, unified them, spiritualized them, purged them, in theory at least, of their more sordid elements. It gave to the pagan myths and traditions allegorical, moral, spiritual, interpretations more worthy of the new education. It brought in new gods from the East, more capable of this adaptation, in this sense accepting even the Christ of the Jews among them. It borrowed from the new religion rites and practices which could well be suited to itself. It imitated all it could, it aimed to surpass the original, it

claimed to be more esoteric and spiritual than anything Christianity could show; in the end it was able to denounce and despise the new faith as boorish, extravagant, irrational, novel, or else only borrowed from itself.

It was in an atmosphere such as this, probably more dense and confusing than we are inclined to recognize, that the Church of the first three and even four centuries grew. But she grew in precisely the way that we have said; she would not accept compromise of any kind. She spoke openly against heresy, against any rationalistic evasion of the supernatural. She expelled heretics from her fold as soon as she found them, thereby often losing the very best intellects and writers of her time. She was persistent in warning her children against them; she used up all her energies in refuting them; from the errors they taught she remodelled her own expression of her dogmas, and thereby, almost unconsciously, laid the foundations of her science of theology. But always throughout those centuries the picture is the same. It is the picture of the Church refusing to be moved in any essential of her doctrine, making her meaning more clear and emphatic with every question raised, willing to lose rather than gain at the cost of what she held, while around her was an ever-changing sea, attacking, altering, rejecting, imitating, inconsistent, driven about by every wind of human doctrine, and on that account claiming to be more true to life, while its very fickleness proved its falsehood.

In spite of persecution, and rationalism at its height, and paganism more enlightened, Christianity continued to grow; and when we look for the causes, we may discover that they are to be found, during the first four centuries, far less in the development of dogma or instruction, far more in the life of the Church itself. Already from the beginning its enemies noticed its perfect consistency, its charity, its peace of mind. As time went on, the higher standard of morals accepted by the Christians stood out conspicuously against the foulness about them. Christians went to their death, and others to humiliation, not with the enthusiasm of fanatics, but with a calm conviction, a heroism that proved the depth of their belief. All, women and slaves, as well as free men, were devoted to the cause, and spared nothing to win others. In the Church petty nationalism faded away, race hatred, class hatred, ceased to be; a new character was developed that seemed to be content with any lot. A sick age was



crying for new health, and here seemed the cure. The more paganism became one, the more philosophy solved its own problems, so much the more in the end did they see the truth of the Church they had first set out to destroy.

With the Edict of Milan came a change, but it was slow. Christianity was free to grow, but Christendom was not yet; Constantine, the first "Christian" Emperor, was still essentially an Emperor of Rome. He was still Pontifex Maximus, and he and his sons had no intention of letting that title, with all it signified, slip from their hands. As for his beliefs, he was still pagan enough to hope for some kind of reconciliation between the God of the Christians and the Sun-god; he still was willing to accept the homage and worship paid to himself as the embodiment of the Roman Empire. But worst of all was the conflict within the Church itself. Jesus Christ was accepted as its Founder; but who exactly was He? The central authority had one definition; there were many who held another, and the emperors for the most part found it convenient to side with these latter. Christ at once God and Man threatened one day to weaken their authority; Christ created, Christ the perfect man, Christ even raised to some divine rank because of His perfect life, fitted better both with their pagan origin and outlook, and with the absolutism they cherished. Such a Christ, moreover, suited better the Greek philosophers; He was one who admitted of analysis, of idealization on the old Greek lines. Lastly, such a Christ was better adapted to the new barbaric element that had long since made itself felt; a human Christ, a natural Christ, a leader whom men might follow, but whose authority to tame them was little more than the authority of their own generals, who led them to battle and to plunder.

Clearly, so long as professing Christians were not one on this point, there could be no united Christendom; and it was the first task of the Church, after her freedom had been won, to establish definitely who Christ was, in accordance with the teaching of Scripture and Tradition. In three steps the controversy was narrowed down. The Council of Nicæa (325), against the Arians, established the equality of Jesus Christ with the Father; the Council of Constantinople (381), against the Apollinarists, vindicated His perfect human nature. Finally, in the Council of Ephesus (431), it was declared that Mary was the Mother of God; in other words the Man, Jesus Christ, born of the Virgin Mary, was at once

truly God and truly Man, in one and the same single Person. It was no question of addition, no question of divine indwelling; Jesus Christ in Himself, because of Himself, was to be adored as being truly God, and that from the first moment of His conception in His Mother's womb. The Person of Christ was the Second Person of the Blessed Trinity; Mary was the Mother of that Person Incarnate; Mary was the Mother of God.

Scarcely had this controversy been settled than a new life opened for the Church; the Council of Ephesus was the birth of Christendom. New heresies might arise, such as that of the Monophysites under Eutyches, but the Church had now a united front, and all Christendom was able to speak as it had never spoken before. The Empire now might totter, its capital might succumb to fire and sword, but there was now a new and a living soul inspiring its people, which no barbarian invasion could destroy. Attila, the Scourge of God, might with his Huns overrun the civilized world; though the Roman armies fell before him, he retired and yielded at the sight of the humble head of Christendom, Leo the Great. And with that yielding the tide was turned. Invasion after invasion might still sweep away what remained of the material empire, but the new life, and the new civilization built upon that life, they could not destroy. There was a new soul, informing a new body; a new inspiration, leading to a new ideal; a new unity, founded on and kept together by no armies, and which no armies could break. The Western Empire fell, and a Gothic Emperor ruled on the Roman throne, but he found by his side an authority he was powerless to bend, that could tell him to his face of his misdeeds, and could compel him to be human. Then followed wave after wave of barbarism; Ostrogoths threatening and conquering Goths, and Franks in their wake; but race by race as they settled on the soil felt the new hand upon them, and the new life come into them. Sixty years after Ephesus, Clovis the Frank asked for baptism at the hands of St. Remy, and Catholic France was founded.

And the secret of the conquest was the secret of Ephesus; it was the truth of the Father God, the truth of Jesus, the Son of God, the truth of Mary His Mother. "Mary is the Mother of God!" The title once established became the rallying cry of the new-born Christendom. It brought to a focus the developments of four centuries; at last had been

found a simple text, that told men of the Fatherhood of God and the extremes to which it had gone, of the Sonship of Jesus Christ and the dignity it gave to mankind, of the honour due to that Mother in whom and by whom all these things had been accomplished. To call Mary Mother of God was at once to adore and praise the Father, to adore and thank the Son, to give to human nature one in whom it could always rejoice, whatever might befall. She had been honoured before in abundant overflowing; now it seemed that, because of all she stood for, her name could not be honoured enough. Her feasts were multiplied, her churches grew on every side. The Cathedral of Ephesus, where the Council had been held, was dedicated to her name. In Rome, St. Mary Major's had already risen in her honour; it was followed in quick succession by many more, so that almost all the churches from this period bear the name of "Sancta Maria." Constantinople, the new centre of the world, was peculiarly Mary's city. Immediately after Ephesus there rose the magnificent church built by the Empress Pulcheria; after her, emperors and empresses vied with each other in erecting shrines and churches to the Mother of God. In Antioch, in Jerusalem, they grew to more and more; in the West, as the new nations settled, we find their first temples regularly built in her name. And with the churches came growth of devotion. Prayers to Mary, honouring her, invoking her, are never more spontaneous than at this time; sermons teem with eloquence, thanking God for the honour she has done to God; art now finds in her a new and inspiring subject. "Mary the Mother of God," the "Virgin Mother," the "Sinless One," "Immaculate without reproach," "full of grace," "powerful in intercession with her divine Son,"—are phrases which now begin to resound throughout the length and breadth of Christendom. It was the most perfect form that man had yet found to express himself to God; he learnt in her a means of passing from his human nature to the divine, from himself to Mary, from Mary to her Son, from her Son to the Father, and so to lift himself from the valley of this death to the kingdom where death is absorbed in victory.

We began this study with certain contrasts; we may conclude it with one more. A hundred and thirty years before Ephesus, the Church was again in hiding in the Catacombs, shrinking from the terrible persecution of the Emperor Diocletian; a hundred and thirty years after Ephesus, she

was making her preparations to send her emissaries into every part of the then known world. A few years more and St. Augustine was in England, conquering for Jesus Christ the country which the Romans had deserted. That last event had more significance than the mere acquisition of another pagan people. It proved that the ancient Rome was dead, and that the new Rome had come to take her place; that what the old Roman legions could no longer do, could be done by a handful of unarmed followers of Jesus Christ. The kingdom of Jesus Christ was at last becoming worthy of its Founder; it was drawing to itself all nations, and making them one. Before Ephesus, Greek and Asiatic, Roman and Barbarian, had seemed impossible to combine; after Ephesus the four began to come together, so that soon the distinctions were forgotten and a new name was found for them all. They were no longer Greeks, or Africans, or Franks, or Britons, they were Christians; they no longer were confined to Italy, or Spain, or Allemania, their world was Christendom. With the new inspiration that was given them, under the common Fatherhood of God, united in common Brotherhood with Jesus Christ His Son, softened and drawn together by the Motherhood of Mary, His mother and theirs, the new nations discovered a deeper unity than anything they had known before; with these three they were lifted up to nobler ideals and set on more lasting foundations. Once the King had been given His full title, the Kingdom not of this world marched forward unchecked to liberty and independence.

And that liberty, thanks entirely to the spiritual weapons in her hands, thanks to the ever-growing allegiance of men to Christ the Son of God and His Mother, she was able to impart to the new peoples that gathered about her. They came to her barbarians, they went away civilized men. They came to her enemies one to another, they went away brethren. They came to her lawless plunderers, they left her champions of law and order. They came to her destroyers of the pagan past, they left her makers of the Christian future. They came to her believers in a war-God, at most in a Christ shorn of all divinity, in woman as the tool of man; they left her reverencing a God whose law was peace, paying allegiance to a Christ whose Godhead made Him their King, whose cross was henceforth their standard, honouring a woman whom they were proud to call Queen and Mother, and in her,

honouring all womanhood. Under this influence battle and loot was no longer their ideal; their swords were beaten into ploughshares, their ribald songs changed to litanies, their wives and daughters were no longer camp-followers, but equal rulers in settled homes. It was a new people, a new life, a new orientation; so new that already, in a hundred years, the dead past was in danger of being forgotten.

The new life bore its own fruit, utterly unlike that of old. Ancient rites that had lost all meaning perished; instead there arose a new rite, founded by the King Himself, a new ceremonial, growing ever more and more generous and magnificent, that it might be more worthy of the Father God, and His Son the King of all, and the Mother whom all generations should call blessed. The new life expressed itself, again, in obedience, in a new understanding of duty, in a new mutual regard, in family life; the hour was already striking when it would express itself in a new ideal of art and letters. Consciousness of union in Christ the Son of God, under the mantle of Mary the Mother of God, whatever their human differences and dissensions, made men and nations think together as they had never done before, not even in the common shelter of the Roman eagle; under their shadow they stood on common ground, they served a common cause, the good of all was the good of each, because all were one in Jesus Christ and His Mother.

Soon from small origins followed great results, in things both spiritual and temporal. We see Religious life, hitherto confined to hermits in the desert, or to communities hidden away from the gaze of men, now coming out into the open, bursting forth into the great Religious Orders, spreading themselves out far and wide, centres of faith and action, of charity and learning and culture, the training schools for the nations to be. We watch the new learning gathering about the Gospels, opened again by Jerome and Augustine; the knowledge of Christ and His Mother turning the scholars of the age to learn about them and to speak about them all they may; the volumes written for all the world to cherish in all after time. On this new learning we find a new ideal, a new heroism, fast growing. In the name of Him who had become obedient unto death, and yet had remained truly God, and of Her to whom He had entrusted the whole human race, charity succeeded to cruelty; institutions grew up, such as had never before been seen upon the earth, for the leper and the

sick, the poor and the outcast, the pilgrim and the aged; homes to receive them and, stranger still, hands dedicated to help them. Now, almost as by magic, the sordid galleries of the Catacombs were left behind, the wattle huts of the barbarian wanderers were no longer enough for their needs. Architects and builders vied with each other in efforts to erect homes worthy of the Mother of God and Jesus Christ her Son. For centuries after Ephesus the history of architecture is almost the history of Europe's churches and cathedrals, and the history of architecture is the history of a people engraved in stone.

Lastly, the knowledge of Jesus Christ, the true Son of God, and of His Mother, the true Mother of God, entered into the life of the world. It gave vice a new significance. Evil-doing was no longer a breaking of the law, no longer a mere breach of self-respect or an offence against a fellow-man; it was to insult a Father, it was to "crucify again the Son of God, making Him a mockery," it was to offend a Lady whom no worthy knight would hurt. Duty found a new definition, lifting it above the rights of man to man, making it a glorious service. Virtue found a new halo, heroism new ideals, in likeness to Him who was the Perfect Man, and to her who was the "Blessed among women." The Greek and Roman culture had done their work, noble in its way, but failing to reach the soul; they had lived their life, they had outgrown their own standards, and had perished. Young and new peoples took the place of the old, to whom these standards meant nothing, threatening to destroy all before them. The yoke of Christ and the hand of His Mother came upon them, sweeter than the yoke of Rome and more human than the hand of Greece, and formed out of them that Christendom which has endured until to-day, the noblest page in the history of man; and that page begins to be written when the people of Ephesus proclaimed in their streets that Jesus Christ was truly God, and that Mary was His true Mother. Eliminate the Council of Ephesus, and the union and growth of Christendom for a thousand years after becomes an insoluble riddle. The decree, Mary is the Mother of God, was the charter for the making of Europe.

✠ ALBAN GOODIER.

## PARISH CREDIT-UNIONS

A BOOK might be written (if, indeed, it has not been written already) on the constructive social work all over the world which owes its beginnings, or its success, to the teachings of Pope Leo XIII., recently repeated and emphasized by the present Pope's "Quadragesimo Anno." Here in England the *Rerum Novarum* is hardly known outside our own body except for its growing reputation amongst sociologists, through the devoted propaganda of the Catholic Social Guild; while in other countries or provinces of Europe—Belgium and North Brabant (southern Holland) come to mind—the principles laid down by Leo XIII. have been the strongest single force in the community during the past forty years. But if Catholics in England have had to contend with severe difficulties, they may expect, with the prolongation of the present crisis, to find a sudden appreciation of their social principles in many quarters until now unaffected by them. Already, in a small way, things have happened to show that the work of the Catholic Social Guild and kindred organizations has not been in vain. A striking revival of the guild formation in industry seems to be at hand; not as a modified socialist theory, but as a religious and social fraternity of working men united in a common occupation. The past year has seen more than one guild successfully established, and the cautious beginnings of three or four land associations, which seek to restore family-farming on a property-owning basis.

It is safe to prophesy that these two movements will grow to some importance during the next decade, unless catastrophe comes upon us, for England is at last face to face with the necessities of social reconstruction. It is safe to prophesy also that with the formation of Catholic group-organizations, whether industrial or agricultural, there will be a demand for Catholic co-operative enterprises, and especially for those co-operative banking enterprises which are already successfully working in other countries under the name of "Credit-Unions." That is an opportunity for which we should begin to prepare.

Here it is necessary to say that the Credit-Union need not necessarily be a Catholic organization, though its history so far



has been largely made by Catholic parishes. Any group with a common interest, a Union branch, for instance, or a police force, or the employees of a factory, can successfully associate for the purpose of co-operative banking. But the system does need its definite unit. The Catholic parish is such a unit, with this advantage that its ties are not of self-interest alone. Experience in other countries seems to show quite clearly that a Credit-Union helps the parish itself, even spiritually, as much as it helps the parishioners in their temporal concerns. For that reason I have spoken advisedly of the opportunity which is now presented. The Credit-Union is not a mere expedient to encourage thrift in times of prosperity or to provide assistance in times of want, an expedient which might be left to secular groups for adoption. The history of the movement shows the Credit-Union to be an institution which unites the laymen of a parish with their pastors and with charitable societies like the St. Vincent de Paul, in an activity which may rescue whole families from usurers, save many from want or destitution, or even at times step in between a man and self-destruction.

A Credit-Union is a co-operative society organized within a specific group of people, normally in accordance with a State Credit-Union Law and under State supervision. It is, however, managed entirely by its own members, who give their services freely, so that overhead charges are practically eliminated. This means that the group can afford to make short-term loans to its own members at a rate of interest well below that of a professional moneylender. If the rate of interest—from 6 % per year, to 12 % on unpaid balances—is sometimes above that normally charged by a bank, it must be remembered that the Credit-Union appeals to many who do not use banks at all, and, more important still, as a voluntary group, with a knowledge of personal circumstances and character, it can often grant a loan to one to whom the banks would not.

The member of a Credit-Union pays a small membership fee and applies for one or more shares, at a par value of a pound—which should be the useful working unit in England, though any small sum, less or more, may be decided upon. He agrees to contribute a small amount week by week until the shares are paid up. Then he applies for new shares and the process continues. In addition to this money paid for capital stock, members or even non-members make deposits

at irregular intervals. The money thus collected is loaned to members of the Credit-Union who are in need, but only after a searching investigation and upon the personal appearance of the applicant. As a rule, the borrower must have his application endorsed by two fellow-members. Moreover, the aim is to grant small, necessary loans, up to about £60, and where other things are equal, to prefer the grant of three loans of £20 in place of one larger sum. The money earned by the Credit-Union as interest upon loans is then distributed to its members as interest upon capital stock. The offices of a parish Credit-Union are located, if possible, somewhere on the church premises, and experience seems to show that the priest must take an active interest in the society.

A typical Credit-Union is managed by a board of not less than five directors with responsibility for its general affairs. A credit committee of not less than three members considers applications for loans from members. A supervisory committee of not less than three members examines the affairs of the Credit-Union at least quarterly, including an audit of its books. By the unanimous vote of the supervisory committee any official may be suspended until the next yearly general meeting, when also the dividend is declared upon paid-up shares.

The history of Credit-Unions over a course of eighty years is various and at times startling. If one point emerges most clearly, it is that they may be founded with considerable assurance in times of depression such as we now experience, and in fact their first appearance was in Germany during the grave crisis which followed the failure of the grain crop in 1846. At that time, voluntary loan associations were formed as departments of other co-operative enterprises by Schulze-Delitsch, at Delitsch, and by Raiffeisen, at Flammersfeld; their enterprises not only succeeded in themselves but were quickly copied in all parts of Europe. By 1914 the Schulze banks in Germany had a share capital of 61 million marks and deposits of 319 million marks. At the present time there are about four or five thousand of the Raiffeisen co-operative credit societies in the Lutheran and Catholic rural parishes of Germany. Luzzati took the system to Italy in 1866, with modifications to suit local needs.<sup>1</sup> In Belgium, a great development of co-operative banking was fostered by the

<sup>1</sup> It entered into the active Catholic Social revival, which centred round Bergamo in Lombardy, starting in 1890. (See *THE MONTH*, May 1911, "Catholic Social Action in Bergamo," by Rev. J. R. Meagher.)

Boerenbund, or Peasants' League, organized in 1890 by Father Mellaerts. Perhaps the most extraordinary chapter of all in the history of the movement was in Polish Pomerania, under the rule of Bismarck and von Bulow, where parish priests like Wawrzyniak and Adamski<sup>1</sup> used it to preserve a peasant democracy against the twin dangers of prussification and socialism. So far did the movement go among the parishes that one priest is said to have ordered his new curate to learn book-keeping within the year or leave the parish; and the Archbishop was heard lamenting that a good bank-manager was not necessarily a good shepherd of souls!

There has occurred recently a very active extension of the Credit-Union movement in America. What makes this the more valuable for us is that two national bodies have been formed to assist its organizers. As we might expect, both the Credit-Union National Extension Bureau, of Boston, and the Parish Credit-Union National Committee (maintained in connection with the Social Action Department of the N.C.W.C.), have been indefatigable in the collection of data and generous in making it accessible to all who are interested. Although conditions in England differ from conditions in America, we should be grateful for having at our disposal the views and experiences of Americans who have established Credit-Unions, in industrial centres for the most part, and with an added enthusiasm after the period of depression had already begun.

The first Credit-Union in America was founded by Alphonse Desjardins, after fifteen years' study of the Schulze, Raiffeisen and Luzzati systems in their own countries. His first Co-operative People's Bank, opened in 1901 in the Province of Quebec, so far prospered that to-day there are 122 Parish Credit-Unions in the Province, with 33,279 members and assets of \$8,261,515. French Canadians brought the banks with them into New England, where a public-spirited merchant of Boston, Mr. Edward A. Filene, was keenly interested in the German operations of the system. Desjardins was invited to Boston to give evidence before the banking committee of the Massachusetts Legislature, and in 1909 an Act was passed to embody his principles.

Since that time, Mr. Filene has spent a large part of his

<sup>1</sup> Now Bishop of Katowice. The story of the Credit Union in Pomerania is well told by "Augur" in "A Bulwark of Democracy," Appleton, 1931.

private fortune upon the encouragement of Credit-Unions. The existence of the National Extension Bureau is due to his liberality, and the Bureau has secured the passing of Credit-Union laws in thirty of the States. More than that, the Bureau has promoted some 90 % of the Credit-Unions now operating in that country among factory operatives, municipal employees, parishes and village communities. But even Mr. Filene's activities seem to show that the best unit for the Credit-Union is, after all, the parish, and his Bureau has most generously co-operated with the Parish National Committee.

The history of Credit-Unions, purely as Catholic parish activities in the United States, is ably summarized in a report prepared by the Bureau last October for the Catholic Rural Life Conference at Wichita, Kansas. The oldest parish Credit-Union was organized in 1910 by Desjardins, at Manchester, New Hampshire. This has to-day a membership of 4,000 with assets of a million dollars and a half. Altogether, nine parish banks were founded in parishes up to 1926 (for the most part where there was a large French population), and their combined membership is now over 14,000, with assets totalling \$5,000,000. "Incidentally," adds the report, "these large credit-unions are all composed of city wage workers and are holding up extremely well in spite of the industrial depression." But a more significant development came from the co-operation of the Filene Bureau with Catholic societies. Forty-eight parish Credit-Unions have been organized, almost all since 1930, for the most part in small parishes and without the opportunity for intensive cultivation which a less ambitious programme might have provided. Yet an analysis of figures received from thirty-eight of these show them to have a combined membership of 4,327, with an average age of one year and seven months. Their united resources, up to last October, were \$97,958. Their total loans business to the same date was \$124,500.

The summary of this experience seems to show that Credit-Unions may only be founded where a definite need exists, for where no loans are required or where the banks make better terms, the members will not attend the periodical meetings. Again, the American evidence is that rural communities are less likely than city parishes to support Credit-Unions. But a note from one rural organizer lays a very im-

portant stress, which we must bear in mind for the near future in England, upon the Credit-Unions' "educational value for (1) co-operative organization and action and (2) the proper use of credit." Certainly, with us, the need exists for co-operative organization. We also have our money-lenders, more of a bane than a benefit to the community. And it will probably be found that our more centralized banks will be unwilling to grant credit on any terms to the small borrower. So there is another important clause in the Bureau's report which may be found by experience to apply less closely in England: "Care must be exercised to make certain that, within any given group, the Credit-Union is not being managed by some banker who is fearful of its development and therefore sets up a lack of need when, as a matter of fact, a need exists; bankers do not make good Credit-Union managers. A Credit-Union is a co-operative society with practices many times quite contrary to usual bank practices; that in part measure accounts for their capacity to weather the depression without failure." Is there in England any Catholic guild of bank officials, or any reason why it should not be formed, to help at least in the supervisory work of Credit-Unions? The American warning may come from the fact that with them small banks are more numerous and local managers in small towns more individual in their responsibilities.

It remains only to notice some difficulties of the Credit-Union as a purely Catholic parochial effort. Here are a few quotations from the reports of local organizers: "We find it extremely difficult to bring the Credit-Union before those eligible without spending money which we cannot afford,"—the pulpit, thus, would seem to be the necessary advertizing medium; "It is difficult to find the time to give the Credit-Union what it needs"; "We lack backing by the clergy . . . no parish Credit-Union should be started unless the clergy will study and understand and back the plan up"; "Too many bosses and slackers among our directors and not enough workers"; "Our difficulty is due to an inclination on the part of directors and other officers to leave all the work to one man"; "Parish members fear to expose their financial status to the priest. . . The Credit-Union is considered too much of a charity institution and repayments are slow."

But the work has been accomplished over and over again.

Another side of the picture is presented by Father J. M. Campbell,<sup>1</sup> the successful organizer of a parish Credit-Union at Ames, Iowa, with whose encouraging words we may conclude:

A larger interest in each other's welfare is developed among the members. A neighbourly feeling dominates their relations and makes the group much more a unit. Sacrifices are made to-day by some of our members in behalf of their fellow-associates in the Credit-Union that would not have been thought possible a few years ago. . . Too often the laity have the impression that the priest is more interested in the material needs of the church than in the material needs of his people. This is not the fault of the priest, who, as a rule, has not the means to relieve distress. But, given a Credit-Union, the priest is able to give expression to his people of the interest that he has in their temporal welfare. His sympathy and direction will serve to inspire with new hopes the right and honourable-minded among the less fortunate of his parish. When parishioners observe the priest thus interested in them, their response in things spiritual is readier. Because of the opportunity for service which the Credit-Union has afforded me, I have been able to bring back into the Fold indifferent Catholics. With the Credit-Union at his back the priest can do much in stimulating a regard for credit and thus put his people in a better way to secure temporal happiness and success, a fair measure of which is necessary if there is to be spiritual happiness. In a word, the Credit-Union has given the priest an opportunity to serve as he is really fit to serve, and so much more effectively to bring his people closer to God and their fellow-men.

GREGORY MACDONALD.

<sup>1</sup> Father Campbell's article is reprinted from *America* as a leaflet by the Parish Credit-Union National Committee, 1312 Massachusetts Avenue, N. W., Washington, D. C. I have to thank Mr. Frank O'Hara, Chairman of that Committee, for his courtesy in allowing me the use of material.—G. M.

## DISRAELI AND CATHOLICISM

**F**REQUENT reprints show that Disraeli's novels are still in demand, and in the attempts made by Conservative politicians, from Mr. Baldwin downwards, to formulate a Conservative political philosophy there is as much harking back to Disraeli as to Burke. A Catholic social student must be particularly interested in the continued vitality of Disraeli's influence, for it can be shown that Disraeli's mind was powerfully affected by the Catholic Church, not as a religious faith for himself but as an institution necessary to our modern society and civilization.

Disraeli's was a most subtle and complex character, and charges of insincerity have always been levelled against him, though he does not lack effective defenders. His personal religious convictions do not seem to be fully revealed. He was a member of the Church of England and a regular communicant, though he did not receive Holy Communion as an Anglican on his deathbed, the reason given by his biographer being that Queen Victoria thought this would make him hopeless about his recovery! There is a story current that a Jesuit priest was sent for but reached Disraeli too late. I have not been able to obtain any confirmation or refutation of this story. From Disraeli's writings it appears not improbable that he would have desired to enter into eternity as a Catholic. He was not religious-minded like Gladstone; he was a worldly man, his interest in religion, though intense, was impersonal, professional, that of a philosopher and statesman rather than that of an individual soul with its own need of spiritual truth. Yet his view of religion has a peculiar, if not the highest, kind of value because of his detachment. It may not be in such a case that the spectator sees most of the game, but at any rate Disraeli was a spectator of extraordinary vision.

He grew up in a great formative period of English religious life, being only three years younger than Newman. A contemporary of the Oxford Movement, he was a product of the same forces of reaction against secularist rationalism, liberalism and individualism on the one hand and stereotyped conservatism on the other. James Anthony Froude, a seceder from the Tractarians and a biographer of Disraeli, says the



juxtaposition of Newman and Disraeli cannot be thought of without a smile. Froude thinks Disraeli remained always more of a Jew than a Christian. Yet Froude is as emphatic as other historians about the kinship of Young England to the Oxford Movement.

We can follow Mr. Monypenny, the most authoritative of Disraeli's biographers, in saying that "*Coningsby*" and "*Sybil*," published in 1844 and 1845, are not only novels but the manifesto of Young England. In these novels may be found, says the biographer, Disraeli's permanent conception of what may be called the Tory Idea, and of the background of history in which he found that idea. Lord Morley has spoken of "*Sybil*" as the sincerest of Disraeli's novels, a judgment which Monypenny endorses by saying it is the one in which the writer came nearest to forgetting himself in enthusiasm for his subject. It is certainly the novel which is the most grateful reading to a Catholic. "*Sybil*" is a glowing idealization of the England of Catholic days. Even more radically than Cobbett did Disraeli trace the degradation of the masses of the English people to the plutocratic ramp of the Reformation. He had nothing but satire for the writing of the history of post-Reformation England as representing mainly the beginning and broadening of civil and religious liberty. The Reformation had set up an oligarchy, not a democracy; an oligarchy that reduced the Monarch to a figure-head and the peasantry to a proletariat; an oligarchy that for centuries excited religious divisions and maintained religious proscriptions to serve its own ascendancy. The ambiguity about Disraeli is not the position he accords to the Church, but which Church. In the General Preface written as late as 1870 to a collection of his novels he expounded himself:

Born in a library, and trained from early childhood by learned men who did not share the passions and the prejudices of our political and social life, I had imbibed on some subjects conclusions different from those which generally prevail, and especially with reference to the history of our own country. How an oligarchy had been substituted for a kingdom, and a narrow-minded and bigoted fanaticism flourished in the name of religious liberty, were problems long to me insoluble, but which early interested me. . . . The Church was in theory, and once it had been in practice, the spiritual and intellectual

trainer of the people. . . In recognizing the Church as a powerful agent in the previous development of England, and possibly the most efficient means of that renovation of the national spirit which was desired, it seemed to me that the time had arrived when it became my duty to ascend to the origin of that great ecclesiastical corporation, and consider the position of the descendants of that race who had been the founders of Christianity. . . The writer and those who acted with him looked, then, upon the Anglican Church as a main machinery by which these results might be realized. There were few great things left in England, and the Church was one. Nor do I now doubt that if, a quarter of a century ago, there had arisen a churchman equal to the occasion, the position of ecclesiastical affairs in this country would have been very different from that which they now occupy. But these great matters fell into the hands of monks and schoolmen; and little more than a year after publication of "*Coningsby*," the secession of Dr. Newman dealt a blow to the Church of England under which it still reels. That extraordinary event has been "apologised" for, but it has never been explained. It was a mistake and a misfortune. The tradition of the Anglican Church was powerful. Resting on the Church of Jerusalem, modified by the divine school of Galilee, it would have found that rock of truth which Providence, by the instrumentality of the Semitic race, had promised to St. Peter. Instead of that the seceders sought refuge in medieval superstitions, which are generally only the embodiments of pagan ceremonies and creeds.

This self-exposition would stamp Disraeli as merely High Church and not Catholic. Yet it may be he revealed his mind more truly in his novels, and it is impossible to derive from them any favourable impressions of the Establishment. Though he constantly recurred to the theme of "the Church the most powerful agent in the previous development of England," it was always the Church before the Reformation. He poured scorn on a Church that had "become a sect," he spoke of "the Church an establishment" in association with "the Crown a bauble" as synonymous for degradation, and "a Church controlled by a commission" was very different from that whose self-government had been sealed with the blood

of à Becket. Mr. Monypenny, in his account of "Coningsby," has the following:

Among the incidents of Coningsby's visit is an expedition to St. Genevieve, the neighbouring home of Eustace Lyle, a young and wealthy Roman Catholic, in whom we see again Disraeli's feeling for the "ancient faith." The Roman Catholic Church attracted him not only as it has attracted many others, by an appeal to his romantic instincts, but also, it would appear, in its political aspect, as the thing most opposed to Whiggery. Eustace Lyle, though his father had been galled by political exclusion into allying himself with the Whig party, has not forgotten that it was the fall of the Papacy in England that founded the Whig aristocracy; but when he looks about for an alternative he sees nothing but the barren and unhappy cross-breed of Conservatism, a party "whose rule it is to consent to no change until it is clamorously called for, and then instantly to yield"; which treats our institutions as we do our pheasants, preserving only to destroy them. Lyle, we are expressly told, is one of the three people who do most to influence the ripening mind of the hero.

We know from Mr. Monypenny that the mind of Disraeli himself was ripened by Father Faber. The two leading spirits in Young England were George Smythe, afterwards 7th Viscount Strangford, and John Manners, a son of the Duke of Rutland. As undergraduates at Cambridge they had come under the influence of Faber who, says Mr. Monypenny, brought them under the sway of the Oxford ideas now becoming so potent in the Church. Disraeli never wholly sympathized with their robust anti-Erastianism but he assimilated their teaching on monarchy. Speaking of Disraeli's intellectual development, Mr. Monypenny says:

In the "Vindication" he had accepted the Revolution as wholesome and necessary, and had begun at a subsequent date his attempt to reconstruct our political history on a plan of his own, in sharp opposition to the dominant Whig theory; in "Sybil" we shall find a new point of view, and not only the Revolution, but even the Reformation, treated with scant respect. The change is probably to be ascribed in no small degree to the influence of Smythe and Manners and their tractarian ideas,

as also is the change of judgment on the Bedchamber affair which has been noted as taking place between the time of that crisis and the writing of "Coningsby." . . . It is not fanciful to believe that through the indirect agency of Faber and Young England the Oxford Movement helped to shape the policy of Queen Victoria and her favourite Prime Minister a generation later.

Faber is introduced in "Sybil" as the model clergyman, Aubrey St. Lys, and the Eustace Lyle of "Coningsby" is another Catholic well known in his day, Ambrose Lisle Philips. Lyle is the one character in "Coningsby" who is the most practical in giving effect to what Disraeli put forward as the true ideals. Though the glamour of Catholicism does not suffice "Coningsby" as it does "Sybil," both are books that might have been written by a Catholic.

It is in "Lothair," written in 1869, that Disraeli seems to condescend to throw some sops to the Protestant Cerberus. The book has been variously interpreted. Mr. Monypenny, who projected the standard biography of Disraeli and wrote the first two volumes, has been quoted regarding the attraction which Disraeli felt for the Catholic Church, not only romantically but politically. Mr. G. E. Buckle completed the work which Mr. Monypenny did not live to carry on, and Mr. Buckle passes the following judgment:

Disraeli was at once attracted and repelled by Rome. Her historical tradition and her sensuous ceremonial worship appealed strongly to one side of his nature; but he was even more keenly alive to the bondage which she imposed upon the spirit of man, and he had been of late particularly impressed by the stealthy and indirect methods which her propaganda in England had assumed. He had had a personal experience of a disagreeable but revealing character in the "stab in the back" which Manning and the Roman party had given him over the question of University education.

No evidence is offered of Disraeli believing that Rome imposed any bondage on the spirit of man. The account of the University education affair which Mr. Buckle himself gives in another chapter shows that Manning was able to tender a perfectly good explanation of his conduct to Disraeli when he heard the charge of "stabbing in the back." Disraeli, no doubt, believed that Catholics used stealthy and indirect

methods of propaganda, probably he gave Catholics credit for far more accomplishments than they possessed, but he was not shocked at subtlety, rather he admired it. Diplomacy in propaganda is one thing, fraud and deception is another. Mr. Buckle reads "Lothair" as a story of conspiracies to entrap the hero into the Roman Church. One episode in the book is that Lothair, while fighting against the Papal troops is wounded and found by his Catholic friends, who nurse him back to health and tell him he was saved by Our Blessed Lady who miraculously appeared on his behalf. Lothair, at first completely bewildered, comes to suspect that he is the victim of an imposture designed to make him think he is in gratitude bound to become a Catholic. Cardinal Grandison, clearly suggesting Cardinal Manning, is made to appear a party to the fraud, if fraud there is. It is a misreading of the story, however, to take the novelist as imputing fraud to the Catholic coterie. He makes them to be credulous, designing, fanatical proselytizers, but they themselves believed in the vision. Clare Arundel, the Catholic heroine, superabundantly endowed by Disraeli with the sublimest virtues, believed in the vision, and it must have been her story of the providential finding of the wounded Lothair that gave rise to the theory of a supernatural visitation. Moreover, Disraeli, as if to guard against belief in visions being rejected as insincere, has recourse to another vision which Lothair has of the dead Theodora to save him from St. Peter's net!

Though there is much in "Lothair" distasteful to the Catholic reader, I think it has more Catholic interest even than "Sybil," because it deals with the Church's struggles in modern civilization and not her services in the past. The plot centres round the efforts of the adherents of three great causes to win the allegiance of an immensely rich young nobleman whose wealth and station made him a prize to be coveted. As is usual in Disraeli's novels it is female influence that commands events, and Lothair's convictions are determined by the lady who for the time being possesses his heart. The rival causes are the Church of England, the Catholic Church, and something that has no recognizable name to-day but which in the nineteenth century was called by its friends Liberty and by its enemies the Revolution. It was a compound of republicanism, nationalism, socialism, anti-clericalism, to name its best ingredients, or perhaps one should say, to give them their most respectable names.

Their most respectable representative known to literature was Mazzini, and the greatest force among them was Marx.

At the head of the Catholic characters in "Lothair" is Cardinal Grandison:

Above the middle height his stature seemed magnified by the attenuation of his form. It seemed the soul never had so frail and fragile a tenement . . . his cheeks were hollow, and his grey eyes seemed sunk into his clear and noble brow, but they flashed with irresistible penetration.

Monsignor Berwick is an accomplice of the Cardinal. He is Roman born, with old Scottish blood blended for many generations with that of the princely houses of the Eternal City. "The Monsignore was the greatest statesman of Rome, formed and favoured by Antonelli." Father Coleman, the Oratorian, is another ecclesiastical superman, "the holiest of men, yet a man of the world," and who knows everything and everybody. Monsignor Catesby is yet another overwhelming personality:

Catesby was a youthful member of an ancient English house, which for many generations had without a murmur, rather in a spirit of triumph, made every worldly sacrifice for the Church and Court of Rome. For that cause they had forfeited their lives, broad estates, and all the honours of a lofty station in their own land. Reginald Catesby with considerable abilities, trained with consummate skill, inherited their determined will, and the traditionary beauty of their form and countenance. His manners were winning, and he was as well informed in the ways of the world as he was in the works of the great casuists.

But the most brilliant of Disraeli's men pale before the splendours of his women:

Lady St. Jerome was still the young wife of a nobleman not old. She was the daughter of a Protestant house, but during a residence at Rome after her marriage, she had reverted to the ancient faith, which she professed with the enthusiastic convictions of a convert. Her whole life was dedicated to the triumph of the Catholic cause; and being a woman of considerable intelligence and of an ardent mind, she had become a recognized power in

the great confederacy which has so much influenced the human race, and which has yet to play perhaps a mighty part in the fortunes of the world. . .

In due time, not too soon, but when he was attuned to the initiation, the Cardinal presented Lothair to Lady St. Jerome. The impassioned eloquence of that lady germinated the seed which the Cardinal had seemed so carelessly to scatter. She was a woman to inspire crusaders. . . Few persons were ever gifted with more natural eloquence; a command of language, choice without being pedantic; beautiful hands that fluttered with irresistible grace; flashing eyes and a voice of melody.

A still more enticing charmer to the impressionable youth was the girl Clare Arundel, niece of the St. Jeromes:

In the midst of a profound discussion with Father Coleman on Mariolatry, Lothair, wrapped in reverie, suddenly introduced the subject of Miss Arundel. "I wonder what will be her lot," he exclaimed.

"It seems to be settled," said Father Coleman. "She will be a bride of the Church."

"Indeed!" and he started, and even changed colour.

"She deems it her vocation," said Father Coleman.

"And yet, with such gifts, to be immured in a convent," said Lothair.

"That would not necessarily follow," replied Father Coleman. "Miss Arundel may occupy a position in which she may exercise much influence for the great cause which absorbs her being."

"There is a divine energy about her," said Lothair, almost speaking to himself. "It could not have been given for little ends."

"If Miss Arundel could meet with a spirit as exalted and as energetic as her own," said Father Coleman, "her fate might be different. She has no thoughts which are not great, and no purposes which are not sublime. But for the companion of her life she would require a Godfrey de Bouillon."

That Lothair did not immediately become Clare's Godfrey was due to his native indecision and to the priests slightly overplaying their hands. Later his fate was sealed by meeting a spellbinder more potent than the whole Catholic host.



She was a married lady, and Lothair's devotion while entirely platonic was absolute. Theodora was a divinity. Lothair

had read of such countenances in Grecian dreams! in Corinthian temples, in fanes of Ephesus, in the radiant shadow of divine groves. . . He had encountered a character different from any he had ever met, had listened to new views, and his intelligence had been stimulated by remarks made casually in easy conversation, and yet to him pregnant with novel and sometimes serious meaning. The voice, too, lingered in his ear, so hushed and deep and yet so clear and sweet.

A Catholic reader will consider Theodora's remarks as recorded in the novel distressingly woolly. She had been a great actress before her marriage, and her dramatic arts proved useful off the stage. As the plot unfolds it is revealed she is the heroine, the goddess, the inspirer of the whole subterranean revolutionary movement throughout Europe. Her master passion was the liberation of Rome from the temporal rule of the Pope. Lothair places his fortune at her disposal to finance an insurrection and he himself fights with the Garibaldians, and is wounded. Theodora dies from a wound received in battle, and in her agony extracts a promise from Lothair that he will never join the Church of Rome. Later, she returned from her grave to remind him of his vow!

Disraeli does not tell us much of the tenets of the creed that inspired Theodora, and if I quoted what he does tell the effect would be bathos. Her fascination is only made credible by the suggestions of her passion for Liberty, a word to whose spell we are all subject. "There was a tumult of her brow, especially in the address to Liberty, that was sublime." Her emotions and her eloquence are conveyed when she says to Lothair:

"Why should you feel for my fallen country, who are the proudest citizen of the proudest of lands? Why should you feel for its debasing thralldom, you who, in the religious mystification of man, have at least the noble privilege of being a Protestant?"

"You speak of Rome?"

"Yes, of the only thought I have or ever had. I speak of that country which first impressed upon the world a general and enduring form of masculine virtue; the land

of liberty, and law, and eloquence, and military genius, now garrisoned by monks and governed by a doting priest."

"Everybody must be interested about Rome," said Lothair. "Rome is the country of the world, and even the doting priest you talk of boasts of two hundred millions of subjects."

"If he were at Avignon again, I should not care for his boasts," said Theodora. "I do not grudge him his spiritual subjects; I am content to leave superstition to Time. Time is no longer slow; his scythe mows quickly in this age. But when his debasing creeds are palmed off on man by the authority of our glorious Capitol, and the slavery of the human mind is schemed and carried on in the Forum, then, if there be real Roman blood left, and I thank my Creator there is much, it is time for it to mount and move," and she rose and walked up and down the room.

The convictions and ideals on the Catholic side had been expressed by Disraeli through the mouths of his Catholic characters with force, though with a tinge of exaggeration. The great war of the world was between Atheism and Christ, and against the Atheists now carrying everything before them was no rampart except the rock of St. Peter. To reunite Christians against the common enemy was the greatest object to which a noble soul could devote itself in these times of crisis. "To serve God and save society" is the duty that the Monsignore urged upon Lothair:

"Have you read the 'Declaration of Geneva?' They have declared war against the Church, the State, and the domestic principle. All the great truths and laws on which the family reposes are denounced. Have you seen Garibaldi's letter? When it was read, and spoke of the religion of God being propagated throughout the world, there was a universal cry of 'No, no! No religion!' But the religion of God was soon so explained as to allay all their fears. It is the religion of science. Instead of Adam, our ancestry is traced to the most grotesque creatures; thought is phosphorous, the soul complex nerves, and our moral sense a secretion of sugar. Do you want these views in England? Rest assured they are coming. And how are we to contend against them? Only by

Divine truth. And where is Divine truth? In the Church of Christ: In the gospel of order, peace, and purity."

Lothair rose and paced the room with his eyes on the ground.

"I wish I had been born in the middle ages," he exclaimed, "or on the shores of the Sea of Galilee, or in some other planet: anywhere, or at any time, but in this country and in this age!"

"That thought is not worthy of you, my Lord," said Catesby. "It is a great privilege to live in this country and in this age. It is a great privilege, in this mighty contest between the good and the evil principle, to combat for the righteous. They stand face to face now, as they have stood before. There is Christianity which, by revealing the truth, has limited the license of human reason; there is that human reason which resists revelation as a bondage, which insists upon being atheistical, or polytheistical, or pantheistical; which looks upon the requirements of obedience, justice, truth, and purity, as limitations of human freedom. It is to the Church that God has committed the custody and execution of His truth and law. The Church, as witness, teacher, and judge, contradicts and offends the spirit of license to the quick. This is why it is hated; this is why it is to be destroyed, and why they are preparing a future of rebellion, tyranny, falsehood, and degrading debauchery. The Church alone can save us, and you are asked to supplicate the Almighty to-night, under circumstances of deep hope, to favour the union of churchmen, and save the human race from the impending deluge."

More than sixty years have passed since Disraeli wrote. He kept secret what he thought himself, but through Theodora and the Monsignore he gave us the contrasted messages of Mazzini and Manning. We who have seen the issue of Roman liberty in Mussolini and live in a society shuddering at the spectre of Bolshevism can judge the messages, which has proved rant and which prophecy.

H. SOMERVILLE.

## THE POPE AND CHURCH STUDIES

ON Whit-Sunday last, His Holiness Pope Pius XI. published an Apostolic Constitution, "*Deus scientiarum Dominus*," dealing with Universities and Faculties of Ecclesiastical Studies. On June 12th the Sacred Congregation of Seminaries and University Studies issued a series of Ordinances to secure the execution of the Constitution. These documents embody a uniform code governing the Church's academical studies. It has been drawn up with the help of a very representative committee attached to the Congregation, whose Secretary acted as its president. More than one hundred and fifty reports from various parts of the world were considered, and the conclusions of the committee were, besides, submitted in many quarters for further examination and criticism. All this preliminary work has been carried through under the supervision of the Holy Father, who now of sure knowledge and with the fullness of the Apostolic power, has ordered the faithful observance of this code by all whom it concerns.

The Constitution opens by recalling the Church's position as Mistress of infallible Truth in view of her Divine commission to teach all nations. She has also been, throughout her history, the great patron of human learning. In the second century there were centres of Christian learning at Smyrna, Rome, Alexandria and Edessa; a later age saw the schools of Alexandria, Cæsarea and Antioch, in which so many of the Fathers and Doctors of the Church were educated. In the Middle Ages the schools attached to monasteries and cathedrals were the one refuge of learning from barbarian inroads. But for such efforts as were made by, *v.g.*, Roman Councils of 826 and 853, all the literary treasures of antiquity would have been lost. The Church has also played a great part in the establishment and advancement of Universities. Of fifty-two founded before 1400 A.D., twenty-nine at least were established by Papal documents, and ten others by the joint efforts of Papal and secular power. An imposing list is given of existing Universities, including both Oxford and Cambridge, which owe to the Holy See either their institution or at least their growth.

In her missions to savage races, the Church has been fore-

most in the work of education, teaching the first elements of letters and the practical work of agriculture. Christ's messengers have civilized such countries with the aid of the cross and the plough.

In modern times Rome has been the instrument which has founded a number of Universities in all parts of the world—at Milan, Beyrout, Washington, Shanghai, Peking and Tokyo, besides five in France and three in Canada. Again, the Church has ever taken the greatest interest in books and libraries. She is always being accused of obscurantism, whereas the one thing she fears is ignorance.

But she has ever had special care of sacred learning. One of the first acts of the present Holy Father was a decree concerning Institutes of Higher Ecclesiastical Studies ("*Officiorum Omnium*," August 1, 1922), determining more exactly their object and prescribing methods of teaching and uniformity of constitution.

The new legislation, which is remarkable as being the first effort to secure a general uniformity in a matter where there has hitherto been the greatest variety, does not directly affect diocesan seminaries and those of Religious Orders as such. Nor is change made in work required before ordination by Canons 972 and 1365. Due allowance is made for work done in a college or seminary, not empowered to grant degrees, by men who wish to continue working for a degree in a University or faculty, though, in general, a course done in the former seems to be reckoned as equivalent to one of a year less done in an establishment of the latter category. So one who has done the full four years of theology in a college, which does not give degrees, has to do two further years in a faculty of theology to secure its doctorate, and must, as a preliminary, obtain its licentiate.

But the new law is mainly concerned with such bodies as have been canonically erected by the Holy See, empowered to teach and to promote the various branches of sacred learning and cognate subjects, and also to grant degrees in those subjects. These are either Universities, consisting of various faculties, or single faculties, existing as separate bodies, or faculties of Ecclesiastical Studies attached to civil Universities. The five Roman Pontifical Institutes, those, viz., of Biblical Studies, of Oriental Studies, of Canon and Civil Law, of Christian Archæology and Sacred Music, are also included.

The supreme government of all such bodies, even in countries subject to the Congregation of Propaganda or to that for the Eastern Church, as also of faculties intended for regulars, is from now reserved to the Congregation of Studies. Universities and faculties already erected and approved by the Holy See must adapt their statutes to the new legislation and submit them to this Congregation before June 30, 1932, with a report on their academic and financial affairs of the past three years. Otherwise they lose their right to grant degrees.

Universities or faculties, which, hereafter, apply for canonical erection and power to give degrees, must show proof that they will serve a useful purpose in the proposed locality, and satisfy the Congregation as to their possession of everything requisite for a flourishing scientific life, viz., a full staff of professors, adequate endowment, buildings, library, and equipment. The Congregation will not grant canonical erection until the necessary modifications have been made, and then only a provisional permission to give degrees until, after some years of existence, the new body has given evidence of effective work.

A general outline is sketched of the governing bodies of a faculty or University, although in many points the Holy See wishes local requirements and customs to be considered. As representing the Pope a University has for Head a Chancellor, who—apart from special cases—is the Ordinary on whom it depends. He is its guardian of orthodox teaching and must see to the fruitful observance of the orders of the Holy See. He is also responsible for a triennial report to the Congregation on the academic and financial condition of the establishment.

The immediate superior and executive authority is the Rector, or the President in the case of a single separate faculty. He is nominated by the Congregation after presentation by the Chancellor, or is at least confirmed in office where the right to nominate already lies elsewhere. His charge is to see that the statutes of the University are observed and that professors follow the approved plan of studies. He admits students, and is responsible for their studies and behaviour. Under the Rector a Dean is in charge of the teaching in each faculty. In the absence of the Rector he presides at meetings of the faculty and reports its findings. These authorities are assisted by other officials and advisory

committees for scientific, disciplinary and financial purposes and the authorities must consult their committees in all matters of greater moment.

The statutes of the University must determine the number, method of election, term of office, powers and duties of the necessary officials. In the case of a University or faculty, which is united with a seminary or college, its statutes must secure that its academic management as a University or faculty is kept duly distinct from its life and discipline as a seminary or college.

Those who have become members of the body of Professors of full right, are known as Ordinary Professors; others, who are qualified to teach, but have not yet obtained full membership, are Extraordinary; a third class includes such as are employed to teach special subjects for a time only. Local statutes must determine the proper size of the body of professors in accordance with the number and relative importance of subjects taught, as also any further divisions or grades, which are to exist among professors, and the manner and conditions of election and promotion. For election a man requires the proper doctorate, sufficient learning, good character and sound judgment. He must have shown ability to teach by published books or written dissertations, and requires from his Chancellor canonical mission to teach after obtaining the *Nihil Obstat* of the Holy See. No one professor should teach utterly disparate subjects nor be overburdened with lectures and prevented from due preparation and scientific work, nor may he undertake additional work incompatible with his office. Suitable salaries and retiring pensions must be paid to those in the service of the University.

Students may be admitted, who wish to obtain degrees or who do not so wish, and this second class are to be allowed to attend all lectures or such only as they prefer. For admission a cleric needs the approval of his Ordinary; a layman must show testimony to his good character from the competent ecclesiastical authority. All students working for degrees must produce evidence that they have completed an intermediate course of classical studies. This comprises—besides suitable religious instruction—training in Latin, Greek, and the vernacular languages and literatures as its main subjects, and in addition, such instruction in Mathematics, Physics and Chemistry, History and Geography, as is required in one proceeding to University studies.



To begin a theological course, a student must have completed a two years' course in scholastic philosophy, *i.e.*, in Logic, Criteriology, Ontology, Psychology, Cosmology, Theodicy, Ethics and the History of Philosophy. Before entering the Biblical Institute, one must have obtained the licentiate in Sacred Theology; before entering a faculty of Canon Law or any other of the Pontifical Institutes, one must have completed the six years' course in philosophy and theology required before ordination by Canon 1365. A layman, who wishes to work for a law degree, must have done some study of philosophy, fundamental theology and Canon Law.

We have mentioned two degrees, the licentiate and the doctorate (or laureate). Before these are taken, the baccalaureate may be taken, but no faculty is obliged to prescribe it. Its possession merely certifies that the student is considered fit to go on with the course and work for the two higher degrees. The licentiate denotes ability to teach in schools that do not confer degrees. It must always be obtained before proceeding to the doctorate. This last degree denotes capacity to teach in a University or faculty. Each degree can be conferred only after the completion of a definite number of years of the particular course; all are given in the name of the reigning Pontiff and carry the canonical effects mentioned in Canon 1378. A biblical doctorate given by the Biblical Institute or the Biblical Commission, gives the same rights as the doctorate in sacred theology. Honorary degrees can now be given only by special permission, to be obtained in each instance from the Holy See, and the petition must be approved by the Chancellor and two-thirds of the Ordinary Professors.

The Constitution lays down in broad outline the work of each faculty and institute. Subjects are to be selected, coordinated and taught with a view to securing a coherent training in the particular faculties. Theology must be taught both according to positive and scholastic methods. So the truths of faith are to be expounded and proved from Holy Scripture and Tradition. These sources must be studied, and the laws of their interpretation mastered, and the student accustomed to the profitable use of various aids and instruments of scientific works. Scholastic or speculative theology will teach the inner nature of these truths and illustrate them according to the principles and teaching of St. Thomas Aquinas. In this part of theology, as also in philosophy, scholastic

methods are to be maintained, notably the use of syllogistic form in the exposition of arguments and difficulties, and in their solution. This will give a training that will qualify a man to judge and to refute false systems and ancient errors, and also to estimate with critical judgment new views that may arise in theological and philosophical matters. Scholastic philosophy is so to be taught that students may be trained in a full and coherent synthesis according to the method and principles of St. Thomas, but other philosophical systems are to be examined and judged in the light of that teaching. Regarding the authority of this great Doctor, we are referred to Leo XIII.'s Encyclical "*Aeterni Patris*" of August 4, 1879, and Pius XI.'s "*Studiorum Ducem*" of June 29, 1923.

In faculties of Theology, Philosophy, and Canon Law, the principal subjects are to be taught entire in the schools, but a counter-warning is given that the hours of lectures be not excessive and leave insufficient time for private study and preparation for the various examinations and exercises. Six subjects of those taught in these three faculties, namely Scripture, Dogma, Moral, Scholastic Philosophy, Roman Law and the Code of Canon Law, are to be taught in Latin, but professors should take care that their pupils understand fully and accurately the meaning of technical terms.

Then the main purpose of the work of the various Institutes is outlined in turn. In the Oriental Institute, for instance, those branches of knowledge are to be treated which help to the understanding of religious conditions in the whole of the Near East, and they must so be taught that even non-Catholic students may realize from these sources the full truth regarding the Divine mission of the one Catholic Church.

The length of the course in each faculty is prescribed, and varies from three to five years. Subjects are divided into principal, auxiliary and special. Principal subjects are those essential to the purpose of the faculty; auxiliary subjects are required for the satisfactory treatment of the principal subjects; special subjects are those which serve to complete or perfect the subjects contained in the other two classes. Principal and auxiliary subjects must be taught in each faculty and, in accordance with local needs and traditions, some of the special subjects are to be taught, or at least special courses given in more important questions selected from the principal or auxiliary subjects. Students working for degrees must, therefore, take, *i.e.*, attend schools in, all the principal and

auxiliary subjects of their faculty and also one or two of the special subjects or courses, and they must pass examinations in all and each of these subjects. We may take as an example the faculty of Theology. Its principal subjects are: (1) Fundamental Theology; (2) Dogmatic Theology; (3) Moral Theology; (4) Holy Scripture, *i.e.*, Introduction to and Exegesis of Old and New Testament; (5) Church History, Patrology, and Christian Archæology; (6) Canon Law. Four auxiliary subjects are given: (1) Hebrew and Biblical Greek; (2) A systematic historical training in Liturgy; (3) Ascetics; (4) Questions concerned with Eastern Theology. A list of suggested special subjects and courses is given in an appendix which include such subjects as the theology of some particular Father or Doctor of the Church, Mariology, Sacred Eloquence, Catechetics, History of Religion, Missions, etc.

Another example may be taken from the work of the Institute of Sacred Music. This is divided into three alternative sections: (a) Gregorian Chant; (b) Composition of Sacred Music; (c) the Organ.

The principal subjects of the first section are: (1) General Theory of Gregorian; (2) Aesthetics, Advanced Theory and Palaeography; (3) Training in Sacred Liturgy; (4) Practice in Chant. The auxiliary subjects are: (1) History of music, chant, Church legislation on Sacred Music; (2) Various kinds of Tonic-Sol-fa; (3) Voice production and singing; (4) Art of conducting chant; (5) Harmony and Counterpoint; (6) Organ and pianoforte playing; (7) Organ accompaniment of chant. The special subjects and courses are prescribed by the Institute's own statutes.

Besides lectures, each course includes practical Exercises or seminars, in which men may learn, under guidance, scientific methods of research and obtain some training in teaching and writing about the various matters studied. The student is to be trained to understand and interpret the *sources* of his particular subject, to use his judgment on special points and write about them in his own language.

In Philosophy and Theology, scholastic disputations are also to be held in order to secure complete knowledge, clear exposition and the power of effective defence of the truth.

It is left to the particular University or faculty to determine details about examinations, such as the way in which examiners record their judgment on a candidate, but in the ultimate verdict deciding his degree, account must be taken of

votes given concerning all his tests, both written and oral. There must be at least one examination in each subject, though several are possible, provided that they cover the whole matter. They must be oral and may also be written; oral examinations are to be public, *i.e.*, open to professors and students. Apart from separate examinations in each subject, a special examination must be passed for the licentiate, and in addition, the candidate must show aptitude for scientific work by a written test, which may be some piece of work done in a seminar and judged by the professor in charge. The examination lasts an hour, and is conducted by at least four examiners. It is intended to show general knowledge in the main subject-matter of the particular faculty. The licentiate examination in Theology is, accordingly, an examination in Fundamental and Dogmatic Theology and in Speculative Moral: that in Philosophy is in the whole of Scholastic Philosophy. The regulations for the doctorate are, in the main, those which have already been in force for some years at the Gregorian University for the degree of Magister Aggregatus. The student who has succeeded in all necessary previous exercises and examinations gives the greater part of his last year to the preparation of a dissertation. This work must contribute to the advance of knowledge, and prove its author capable of scientific research. Its subject must be approved by the professor concerned, and also by the Rector or President. It is to be examined by at least two competent professors and publicly defended by its author, before the authorities of the faculty, against objections and difficulties raised by professors appointed for that purpose. The dissertation, or at least part of it, must be printed and copies distributed to all other Universities and faculties within the country. The University is free to require other additional tests, such as a public lecture or an examination in a definite number of theses.

On the material side, the new legislation insists on adequate lecture halls and properly equipped laboratories. Every effort should be made to secure an endowment for the library, so that it may not only be equipped at the start, but enabled to spend an annual sum on books and periodicals.

The local statutes have to settle the salaries and retiring pensions of all who serve the institution, in accordance with prevailing customs, and suitable arrangements must be made to secure a safe guarantee of such pensions. So, also, it is

for the University or faculty to decide what fees students must pay for entrance, examinations, and diplomas, both in accordance with local custom and general financial conditions. Efforts should be made to found burses and scholarships, and in other ways to make it possible for deserving students of small means to obtain a University education, and an annual statement must be published of the financial help offered and the conditions under which it may be secured.

Anyone who has followed this bare statement of the substance of this legislation, will, I think, agree with two or three reflections thereon. This code is extraordinarily thorough in its minute attention to details, and yet it leaves a very considerable amount to local needs and conditions. Secondly, it should—one would expect—secure a very fair balance between a general education in the particular subjects, and a good training in specialized research work. This is left, in the main, for the last year of each course, but a beginning is made with seminar work at an earlier date. Great insistence is laid on first-hand acquaintance with *sources*, and training in the use of all the means to good scientific work. In the earlier stages of such work, the results obtained are of less importance than the acquisition of some ability in the right way of handling a subject and conducting some small piece of research. The student needs help to get to know how to set about his task, what books of reference to go to, and what to avoid. So, too, he comes to obtain a right judgment, which will save him from accepting too readily what purports to be truth.

There is yet a third feature of this great scheme which deserves to be singled out for mention. That is the way in which students and professors are linked up so closely with the Head of the Church on earth. From him through his Chancellor the professor receives his canonical mission to teach; degrees are given in the name of the Holy Father himself and they—or at least the two that are of greater importance—constitute a potential mission to teach, being a declaration of the recipient's fitness to do so. This explicit reference will give an apostolic character to much labour that will be done with all the greater zest for added motives.

EDWARD HELSHAM.

## THE FAITH OUR VICTORY

THE chief obstacle to the conversion of the world to the Catholic Faith is not the opposition of its enemies but the unworthiness of those who already possess it. The Note of Holiness is that characteristic of the Church which, when manifest, has the most universal appeal; were it always visible in its attractive perfection there could be no resisting it; but that Note is too commonly obscured by the failure of Catholics to put their faith into practice. They do not let their light shine before men: consequently their Father in Heaven is not glorified. The sight of the prosperity of the wicked, the Psalmist assures us (Ps. 72, 2), almost caused him to stagger in his faith and to regret the dearly-bought integrity of his life. A similar misgiving may well assail the believer to-day, but from a different cause—the sight of Catholics, enriched beyond conception by the gift of Faith, yet bartering that Talent for the baubles of the world or suffering it to rest unused. Why is it that there is such want of appreciation of what is intrinsically so priceless? What moves a man to throw away the pearl, “richer than all his tribe,” which others incessantly seek, and are glad, when found, to purchase with all their goods? Why are Catholics not conspicuously better than those less bountifully endowed? How does the salt thus manage to lose its savour?

The answer is, of course, that Faith, the basis of the supernatural life, becomes for one reason or another weak and inoperative. What it reveals is gradually lost sight of as a motive for action. It is exposed to so many and such constant attacks that it needs to be sedulously safeguarded and exercised, if it is to avoid decay. Although it is an intellectual virtue, “perfecting the mind by the acquisition of revealed truth,” it needs the active co-operation of the will, desirous of its stability and growth, and rejecting whatever may harm it, if it is to maintain and extend its proper activities. Other truths, intellectually possessed, are not exposed to the same peril. The human mind, indeed, is constantly seeking and adding to its store. But truth which is saddled with moral obligation, truth which limits freedom of action, truth which interferes with personal conceit or desire,—to that the mind is often closed, even when momentous issues

hang upon its acceptance. The blinding effect of pride is proverbial. Never was truth presented more forcibly and winningly to human intellects than by the preaching and miracles of Our Lord. Yet, because it ran counter to their desires and prejudices the Jews as a whole rejected it. They had not the will to believe.

Accordingly, because faith reveals a Master who lays down rules of conduct and a Judge who will take account of their observance, it constantly meets with the barrier or the solvent of the rebellious will. The natural or animal man objects to assuming its yoke or readily seeks occasion for discarding it. And since God's providence does not ordinarily force the adult to receive or retain it, it depends on the free will of the individual. Hence the reward, "the crown of well-doing," that attaches to keeping the faith, and the condemnation that follows its rejection. We are morally bound, though not physically compelled, to accept the revelation which God offers us, for without faith it is impossible to please Him. Reluctance to live by faith implies unwillingness to fulfil God's conditions for salvation and, in effect, to despise that salvation itself. The utter unreasonableness of this conduct is obvious: in relation to earthly concerns it would be branded as madness; in fact, no clearer proof is needed of the extent to which man's intellect was "wounded" by the Fall than the readiness with which he relaxes his grasp upon momentous supernatural realities and tries to forget his eternal destiny. This is the scandal with which the earth is full. The creature, offered Heaven by the Creator, spurns the boon, and even those who retain some sense of its value and desirability are reluctant to use the means to secure it. Both the apostate and the lukewarm combine in forming one great stumbling-block to the conversion of the world.

I am not here concerned with those who have rejected the faith altogether, who profess to have tried Christianity and found it wanting. But, confronted as we are now and again with actual apostasies, surrounded as we are by the descendants of apostates, the question whether a believer can lose the faith without blame, whether one who has had the gift of faith can come to be deprived of it without conscious fault of his own, is one which is not without a poignant interest. It is frankly faced in that remarkable book by Karl Adam, "The Spirit of Catholicism" (pp. 195 sqq., first edition), where it is put in this form,—"May a Catholic ever be justi-



fied in refusing obedience to the Church when she claims it in a matter which is within the sphere of her authority?" Presumably, if a case can be made out in support of such an act of disobedience, it would follow *a fortiori* that a non-Catholic also might have good reason for rejecting her claims. But confining the inquiry to Catholics, Professor Adam answers the question with a qualified affirmative; to this effect,—If a Catholic comes to think sincerely that he would be offending God were he to obey some ruling of the Church in faith or morals, then, so long as he is thus honestly convinced, he must rather obey his conscience than the Church. For the Church herself teaches that conscience is the ultimate subjective norm of morality; so much so that a man with a sincere but erroneous conscience may actually sin by doing what objectively is an act of virtue.<sup>1</sup> Thus a Protestant in good faith, convinced that his Church was the Church which Christ instituted, would do wrong in exposing himself unnecessarily to the risk of upsetting his belief, by reading Catholic books or attending Catholic services. Long ago, Cardinal Newman stressed this doctrine by styling conscience "the aboriginal Vicar of Christ, a prophet in its informations, a monarch in its peremptoriness, a priest in its blessings and anathemas,"<sup>2</sup> and even more explicitly by writing, on the same subject: "I shall drink—to the Pope, if you please—still, to Conscience first, and to the Pope afterwards."<sup>3</sup> More simply, the Church teaches that no one under whatever circumstances may lawfully do what he thinks is wrong. But of course it is a prohibition of equal stringency that no one may neglect the duty of seeing, according to his opportunities, that his conscience is properly instructed. Its authority is so supreme that the risk of having it ignorant or misdirected cannot be run without blame.

The question for Catholics, therefore, resolves itself into this: Can a believer without any serious fault get into such a state of mind as to consider conscientiously that the Church is demonstrably wrong in some matter within the scope of her magisterium, and that, therefore, he is bound to refuse to follow her directions? Since it is an article of belief that the Church is infallible in her authoritative teaching, such

<sup>1</sup> The possibility of the converse state of mind, — considering what is sinful to be an act of virtue, — is clearly stated by our Lord Himself: "The hour cometh when anyone that killeth you shall reckon he is offering worship to God." John xvi. 2.

<sup>2</sup> "Difficulties felt by Anglicans," ii. 248—9.

<sup>3</sup> *Ibid.* ii. 261.

a state of mind would imply loss of faith in that attribute of the Church, and, indeed, in the whole of revelation, which, for the Catholic, ultimately rests upon "the testimony, teaching and authority" of the divinely-commissioned Church. The recusant in such a case would be technically an apostate. Can a Catholic, then, become an apostate without grievous sin? Here again Professor Adam gives a very cautious reply. He says: "Catholic theologians are coming more and more to the view that it is certainly compatible with the Vatican Council's pronouncement to hold that 'an apostasy, free from moral fault, is possible in exceptional cases, as for instance where a man's faith has to meet almost insuperable difficulties on account of a wholly-defective religious education, or to encounter influences overpoweringly hostile to it'." [The quoted phrase is from another German writer.] It will be seen that the adverse conditions here assumed practically exclude both the knowledge and the will necessary for a culpable rejection of faith: "almost insuperable difficulties" arising from "a wholly-defective religious education" would make it doubtful whether the individual ever had the faith: "influences overpoweringly hostile" would go far to destroy real liberty of choice. The point which the Professor seems anxious to make is that the Church, in excommunicating those who profess themselves unable in conscience to retract heretical opinions, is not pronouncing any judgment on their moral condition. They may possibly be excused from the sin of formal heresy, but only by supposing in them a defective understanding of the nature and conditions of divine faith, or else an environment which deprives them of real freedom. And he quotes St. Robert Bellarmine's assertion of this, "the believer's moral autonomy," in the following terms: "When we say that conscience is superior to all human judgments, what we wish to declare is that he who is in absolute good faith need not fear condemnation by God, even if all men, who do not see the heart, judge otherwise about his conduct."<sup>1</sup>

These may seem comforting words for the rebel and the heretic until we reflect upon their qualifications. Granting that here and now such men sincerely believe that the authority of the Church, which they once accepted as, within its rightful range, the authority of God Himself, may actually at times be opposed to truth, we have still to determine

<sup>1</sup> "De Rom. Pont.", iv. 20.

whether they could thus lose their previous conviction except through their own grievous fault. Could they, through a series of trivial negligences in safeguarding their belief, or through small though rash harbourings of doubt, none seriously culpable in itself, finally reach such a state of invincible error regarding the rights of God's Church? Knowing as we do that faith does not *rest* upon the arguments of reason but is made stable only by the influence of God's grace, are we to hold that God on His part would ever withdraw that help, unless man first of all showed himself unwilling to retain it or unduly presumed upon it? All moralists, we think, would agree that He would not. The withdrawal of so great and so necessary a grace would be a penalty out of all proportion to any little sins of infidelity. The act of faith, made originally by the believer, must, if duly made, have excluded all doubt and hesitation: it is essentially a whole-hearted acceptance of God's truth whereby the will, assisted by grace, gives a final and irrevocable adhesion to revelation. Any reservation of assent, anything short of complete consent, would vitiate the human part of the act and prevent the divine concurrence. No true Catholic can contemplate what even the highest Anglicans sometimes do, viz., circumstances arising which would call for a change of faith.

Accordingly we can acquit of serious sin apostates from the faith, or at any rate can refrain from condemning them, only by supposing, as Professor Adam does, that their religious education had been "wholly defective," or that their state of rebellion was caused by some irresistible influence in some way evasive of grace. The former disability, as we implied at the start, is not very uncommon. Catholics on leaving the state of pupilage are not always conscious of their duty to discover how completely the claims of faith harmonize with reason, and on the other hand sometimes converts are received who have not understood the absolute surrender required by the "obedience of faith." The late Father Tyrrell, in his very outspoken autobiography, makes it clear that he at least was not convinced, on entering the Church, that he had found the Pearl of Great Price. He came in in order to investigate and to test, as he had done in his previous religious experiments, retaining his right to sit in judgment upon what he found. And I recollect that, during the war, a certain novelist, a convert of many years' standing, wrote to the press to the effect that the supposed pro-German attitude of the Pope had led him "to reconsider

his position" as a Catholic, and to leave the Church. The fact that an educated man, after nearly thirty years as a Catholic, could imagine that the truth of the Church's teaching stood or fell with the political attitude of the Pope shows the importance of realizing the true nature and basis of the Church's claims. The act of faith implies the conviction that God's Church never has been nor can be mistaken in her teaching, but it is a conviction which owes its strength and permanence, not to logic or argument or the evidence of history, however necessary these means are to bring home to us the duty of believing, but to God's grace freely bestowed, lovingly cherished and imparting to the will supernatural power. The fact that men who once believed may lose the faith shows that through their own fault they may forfeit the divine assistance. The sin of apostasy lies in the will, careless in allowing difficulties to occasion doubts, or rebellious when opposed by God's law. Hence the greater stress now laid upon will-training in Catholic education: mere knowledge is not enough unless buttressed by love. Christ the Redeemer, the Church His Spouse, must become objects of personal devotion, if the faith of the Catholic is to withstand the scepticism, the indifference, the contempt of the unbelieving world. It is even more important, in this matter, that will-power should be developed by the help of grace than that the intellect should be carefully instructed. Multitudes are saved whose theological knowledge is very scanty and even in some degree erroneous. There are thousands of zealous folk outside the Church, "the one Ark of Salvation," who cling to what they know of God's revelation and shape their lives according to it, and who will be saved, although they have not fully come to the knowledge of the truth. No one has ever been condemned for inculpable ignorance or confusion of mind. But such mental inefficiency should surely be impossible nowadays in one who has had access to a proper Catholic education.<sup>1</sup>

*Si scires donum Dei!* The tragedy of our times is the spectacle of so many of our educated classes, endowed with an inheritance of such incomparable worth, which confers the freedom that springs from truth, the peace that goes with security, the strength that is based on certainty, possessing in their faith the one key to the mysteries of life and a guide and stimulus to the highest development of human

<sup>1</sup> See on this subject an article by the Archbishop of Birmingham, *Clergy Review*, May, 1931.

nature, privileged, in a word, beyond millions of their fellows, yet feebly renouncing all that fair heritage at the first challenge of the Godless world, and becoming inevitably worse than those who lack their advantage. If the Note of Holiness is a chief glory of the Church, enabling her, like her Divine Founder, confidently to ask, "Which of you shall convince me of sin?", it is also true that she is bitterly shamed by those of her children who have disowned her or who, still claiming her name, give the lie to their profession by their conduct. For the thoughtless and superficial are apt to judge of principles from practice. Thus the apostate from Catholicism is commonly credited with having discovered and broken with an imposture, whilst the indecent Catholic novelist, the fallen cleric or the violator of the Church's marriage law are taken as exhibiting the prevalent Catholic morality. Their murky proceedings obscure the Note of Holiness and tend to keep restless inquirers from finding the peace of the Church. Not being for their Lord, they are emphatically against Him. Like all givers of scandal, they must render account, not merely for their own sins but for those too they have caused or occasioned.

It follows from the above considerations that the Catholic who fails to realize that, on receiving the Faith, he has been enrolled as an active combatant in a ceaseless warfare, stands in danger of betraying his cause. It is an Irish Protestant who says, and says with truth, "Those who lack energy of goodness and drop into a languid neutrality between the antagonist spiritual forces of this world must serve the devil as slaves if they will not decide to serve God as freemen."<sup>1</sup> Someone has said that no soul enters heaven alone, meaning that one's minimum traffic with the talent of Faith must result in saving some other soul besides. Although mere lack of ability or opportunity would prevent that saying from being literally true, it has this much truth that, if those who can spread the faith, do not, they will be held accountable. For it is the duty of Catholics to edify, to recommend their creed by its effect on their lives, to give inquirers an account of the hope that is theirs, and never was that obligation more pressing than now, when they are the only consistent and whole-hearted upholders of the Christian idea. Anti-Christ is in the field,—openly in Russia, Mexico and Spain, but everywhere also where, in practice or in theory, the morality of Christianity is

<sup>1</sup> Professor Dowden in "Shakespeare: his Mind and Art," p. 250.

set aside and the Cross of Christ made void by denying the Divinity of its Victim. Christianity is being attacked on every side and has need of enthusiastic defenders: nay, since attack is the best form of defence, we must leave the trenches for the open field and assail the enemy wherever met. We must not heed the reproach of being different from others: *we are* different, since we alone are under a divinely-commissioned authority, and that authority can never be at peace with a Godless world. "The voice of the Church," writes Father Joseph Rickaby ("Cambridge Conferences," I.), "like the voice of the great orator of old, is generally that of an Opposition speaker, warning the established powers of the world, as Demosthenes warned the government at Athens, to be mistrustful of present ease, to deny themselves, to take alarm and provide for the future." The non-Catholic State must needs think Catholics something of a nuisance. Still, we need not dread being styled aggressive: it is our business to witness against the infidelity and immorality around us. We must expect to be thought foolish by the self-centred world, for we are not living for time but for eternity. Reason, precedent, experience, history are all on our side: we have the truth and the whole truth which must finally prevail, and however formidable the task before us, we have unlimited supernatural resources at call.

The knowledge of the abundant remedies we possess through our faith, joined with the sight of the world's dire need, should arouse in every generous Catholic heart a desire to help. For several generations our leaders have been calling on the laity to take up the Apostolate, and the response has been magnificent. Apart altogether from parish- and diocesan- associations, there are listed in the "Catholic Directory" just over fifty national organizations, the general object of each of which is to serve the Church and spread the Faith. Practically everyone of these is officered and worked by layfolk. Yet the summons from the Pope and from the Bishops becomes ever louder and more insistent. Not one of these societies has its proper complement of members: there are hundreds of thousands of Catholics outside their membership: the ranks should be filled, for the situation calls for a united effort. For us the voice of Peter is the authentic voice of God, and never has the voice of Peter sounded more frequently, more clearly, more insistently, than to-day. And, as Newman says ("Cathedra Sempiterna"), "The voice of

Peter is now, as it ever has been, a real authority, infallible when it teaches, prosperous when it commands, ever taking the lead wisely and distinctly in its own province, adding certainty to what is probable, and persuasion to what is certain. Before it speaks the most saintly may mistake; and after it has spoken the most gifted must obey." And never was that utterance more called for than now.

The nations of the world in their mutual relations persist in ignoring the claims of God's law: hence, though threatened with ruin if they compete in armaments they cannot bring themselves to stop. God too has ceased to count in their economic intercourse: consequently, the instruments of production and distribution have got so out of gear that the world is starving in the midst of plenty. There is no ethical sense in the relations of Capital and Labour, and so a smothered class-war is ever in progress. The rightful liberties of the citizen are continually encroached upon by the State, for it will brook no interference from the Church which would protect those liberties. The Catholic Church is the only organized body which defines and defends the rights of conscience against State tyranny. She alone upholds the integrity of the family, the ultimate unit of society, against the solvent of divorce, the corruption of birth-prevention, and the yoke of wage-slavery. Only in her teaching is to be found a reasoned determination of what is good and bad in Socialism and Capitalism alike. She would have all men become owners, so as to stabilize the community. Her enlightened common-sense would prevent total abstinence from degenerating into fanaticism, and Puritanism from displacing Christian modesty. She is the tireless foe of mammon-worship and of the usury which it engenders. She turns patriotism, which otherwise might veil national arrogance, into a Christian virtue, by linking it with supernatural charity. She condemns what is wrong in pacifism and abhors the whole mentality of the militarist. And finally, the Catholic Church presents the only feasible means of reuniting Christendom, that which was devised and appointed by Christ Himself, viz., submission to her own divinely-guaranteed teaching and authoritative ruling. Outside her bounds and away from her influence, there is no settled moral order, no fixed standard of right or wrong.

This is only too evident in the commercialized Press of to-day. Generally speaking, the modern critic judges as if there were no Christian code of morality: the sense of obliga-



tion and of sin is wholly absent. If truth is not interesting it is doctored with falsehood. Indecency is reprobated when it offends against taste or manners; not otherwise. "Healthy and open freedom," says a typical *Spectator* writer (December 26, 1931), "in sex-matters, whether in life or literature, does no one any harm. But it is no part of the B.B.C.'s business to popularize writers who choose to specialize in furtive filth." As if the only harm in filth was its furtiveness, the "open" variety being presumably "healthy"! Again, in reviewing the work of an avowed sensualist, who "turns away from Christianity almost with hatred, mocking St. Paul as 'a crazy man in the throes of starting a crazy religion'," and preaches utter animalism, a critic in *The Times Literary Supplement* (November 19, 1931) actually writes: "There is nothing ignoble, there is much that is beautiful, in such a creed": so little Christian reaction does *he* experience in face of such denial of all the Christian holds sacred.

This, then, is the arena into which the Catholic champion to-day is summoned to descend. Is it not a summons and a prospect to fire the blood? It is a call to sacrifice, such as the first Christians heard: a call to martyrdom or the "bearing of witness" before a world almost wholly lapsed into Paganism. And in so far as the salt *has* lost its savour, we have to contend with disorders in our own ranks, with Catholics who have lost the faith, Catholics who are ignorant of the faith, Catholics who are lukewarm and worldly, Catholics who are ashamed of the name. The February "intention" of the Apostleship of Prayer is, aptly enough, a petition that Catholics may exhibit "intrepid constancy in the Faith." It is thus that they can make a real contribution to the salvation of the world. Were all united in doing so, then, aided by her faithful children, the Church might well repeat the first miracle recorded of the first Pope—the healing of the lame man in the Temple porch. The world has gone lame, suffers indeed from congenital lameness, in the sense that it cannot make real progress without God's help. It needs Peter, not to give it silver and gold, but to take its hand and raise it, so that it can walk again in the ways of righteousness. The hand of Peter is manifest in the Church's teaching, but only if that teaching is exemplified and proclaimed by consistent Catholics. "For this is the victory which hath conquered the world, our Faith" (I John v. 4).

JOSEPH KEATING.

## HUMAN SALAMANDERS

### I

AT the time of the excitement caused in Paris by the phenomena of the *Convulsionnaires* of Saint-Médard a certain Marie Sonet became famous under the nickname of Marie "la Salamandre." It was stated of her that she used to remain suspended for more than half an hour above a fiery brazier, enveloped only in a sheet, and that, although in that position the flames played directly upon her, neither she nor the sheet which covered her, sustained any damage. In a booklet recently contributed to the series "Questions Disputées" M. Olivier Leroy has published an interesting essay upon the question of human incombustibility, borrowing his title from the nickname above mentioned.<sup>1</sup> The fact that in the lives of many of the Saints, their immunity from injury when exposed to burning heat is assumed to be explainable only as a miraculous interference with the laws of nature, has led M. Leroy to make a study of some of the more striking of such cases and to bring them into relation with other examples of impassibility in subjects who were not ascetics. I propose in the present paper to follow in that writer's footsteps, adding some fresh material which has possibly escaped his researches.

Almost the earliest martyr, regarding the manner of whose death we possess quite authentic information is St. Polycarp of Smyrna, who suffered in A.D. 155 or 156. He was condemned to be burnt at the stake, and the pile of logs when lighted blazed fiercely. It is stated, however, that the flames, forming into an arch, gently encircled the body of the martyr, inflicting no injury; so that his persecutors, to dispatch him, sent a spearman to pierce him through the breast with a lance. The gush of blood is said to have extinguished the conflagration, but when he was dead and the pile was rekindled, his body, except for the bones, was reduced to ashes. This would seem to show that it was no mere accidental current of air which had previously saved the martyr from destruction. More directly relevant, however, to our present purpose is the case, recounted in the sixth century by St. Gregory of Tours,

<sup>1</sup> "Les Hommes Salamandres; Recherches et Réflexions sur l'Incombustibilité du Corps humain." Par Olivier Leroy. Paris: Desclée, De Brouwer et Cie. 1931.

of a Catholic who, in the course of a dispute with an Arian opponent, threw a gold ring into the fire, and as a test of the truth or falsehood of the doctrine repudiated, challenged his adversary to pick it out again. The Arian declined the contest, but the champion of orthodoxy, invoking the Trinity, plunged his arm into the flame and recovered the ring, now red-hot. He held it for some time in the palm of his hand, but, so Gregory assures us, sustained no injury.<sup>1</sup> In another similar challenge recorded by the same writer, a ring was fished out of a cauldron of boiling water, and again the faith of the Catholic who did this protected him from harm.<sup>2</sup> It may be admitted that no great reliance can be placed in the historical accuracy of these stories; but the next to be noticed is both better known and better attested.

This also was in some sense a challenge. In the early days of the Patarine and Investiture controversy strong feeling was aroused in many localities against simoniacally intruded prelates. In 1062, after the death of Bishop Gerard of Florence, an unworthy candidate by a huge bribe secured the appointment for himself, but thereby provoked a series of riots among the citizens, some favouring his cause and others opposing it. As the only means of restoring peace, it was decided that an appeal should be made to the judgment of heaven. St. John Gualbert, Abbot of Vallombrosa, directed one of his monks, Peter Aldobrandini, afterwards Cardinal and now venerated as St. Peter Igneus, to submit himself to a fiery ordeal in order that right and truth might prevail. Two great piles of wood were formed, ten feet in length, with only the narrowest path between them. These were kindled until they burnt fiercely, and even the path itself was strewn with red-hot embers. Then Peter, having offered Mass and divested himself of his chasuble, but retaining the other sacred vestments, walked slowly along the passage-way between the two blazing piles. Not a hair of his head was injured, nor was his alb even scorched. He would have returned the same way, but the people were satisfied that God's will had been made manifest. The simoniacal bishop was deposed and afterwards gave proof of sincere repentance. There seems to be good contemporary evidence

<sup>1</sup> "Ablatum ab igne annulum diutissime palma sustinuit et nihil est nocitus." "De Gloria Confessorum," ch. 14.

<sup>2</sup> "De Gloria Martyrum," I., ch. 81.

for this incident, and Mgr. Mann, for example, in his "Lives of the Popes," accepts it as historical.<sup>1</sup>

But now let us turn to a well authenticated case of somewhat later date which M. Leroy has extracted from the life of the Augustinian hermit, Blessed Giovanni Buono—whether Buono was his family name or only a *sobriquet* (John the Good) does not seem to be quite clear. We happen, by good fortune, to possess a copy of the evidence given by the witnesses in the cause of his beatification in 1251, two years after his death. First amongst these we have the testimony of one Father Salveti, who tells us how a Brother, named Jachim, was violently tempted to give up his vocation and to leave the Order. It happened, however, one cold day in winter, when a number of the brethren were gathered round a great fire, that John Buono began to hold forth upon the supreme importance of being faithful to one's religious profession. They ought, he said, to fear nothing, neither cold, nor heat, nor hardships, nor tribulations, being assured that God would always come to their aid when help was really needed.

And saying this [the witness went on] John suddenly rose up and stepping into the fire he began to shuffle the embers about with his feet just as if they were water, and there he remained standing for as long a time as it would take to say the *Miserere* half way through. Then, quitting the fire, he went back to his cell and sent for Brother Matthew, as well as for this deponent and two other brothers of the same Order whose names he has forgotten. He told them that they must be the friends of God and love Him dearly; but since this deponent was convinced that Brother John Buono had suffered hurt from the said embers, he purposely came close to the same John that he might the better examine and observe whether any damage had been done to his feet or his legs or his tunic, but, though he scrutinized them narrowly, he saw no trace of burning or of any injury.

It is interesting to note from the same record that the deponent, Father Salveti, was subjected to a rather minute

<sup>1</sup> The details of this ordeal are given in a letter written by the citizens of Florence to Pope Alexander II., which is incorporated in Abbo's Life of St. John Gualbert. See Mann, "Lives of the Popes," VI., p. 302, and Ughelli, "Italia Sacra," III., cc. 95—97. There can be little doubt that the test which Savonarola consented to undergo in the same city four hundred years later was suggested by the story of St. Peter Igneus.

cross-examination. He was asked where the incident had occurred, and precisely when, how many of the brethren were present and their names, and also what he knew about the Brother Jachim who was said to have been confirmed in his vocation by witnessing this prodigy. One regrets to learn that about 18 years had elapsed since the scene occurred which Father Salveti described; but there was another witness, Brother Matthew, who also had been present on the occasion, and his account is in substantial accord with the first. He declares that there was a deep bed of embers on the hearth—it will be remembered, of course, that no fires but wood fires were then known—and that John Buono stood barefoot in these embers for a considerable space of time, shuffling about in them like a man who was washing his feet in a brook.<sup>1</sup>

Another striking series of manifestations, similarly assumed to be a proof of the special sanctity of the holy man for whom fire had no terrors, is cited by M. Leroy from the canonization process of St. Francis of Paula. These have a certain special interest because this immunity from burning seems to have been habitual with the Saint, and because he also seems to have possessed the power of communicating the same immunity to others. A large number of incidents are on record proving his own insensibility to the effects of fire, and although unfortunately the evidence in most cases was not put on record until some thirty to fifty years after the event, still it was evidence given on oath and concerned with matters which are likely to have made a deep impression upon those who had been eye-witnesses. We learn, for example, from a certain Bernardinus de Raymundo that he had been sent by his master to a smithy to get one of his animals shod. A large piece of red-hot iron remained over after the operation, and thereupon Francis, who chanced to come in, asked the man if he had enough iron left to serve for another similar job he wanted done. The smith pointed to the bar which had been heated, whereupon Francis calmly took it up in his hands. They shouted to him, "Father, don't do that. You'll be burnt"; but the Saint replied, "By your leave, I am just holding it to warm myself."<sup>2</sup> So again, when

<sup>1</sup> The texts are in the "Acta Sanctorum," October, Vol. IX., p. 773 E.F and p. 794 A; M. Leroy gives some additional references, but they do not add to the evidence.

<sup>2</sup> See the "Acta Sanctorum," April, Vol. I., p. 175 A.

a lime-kiln had fallen in, we hear of his sending the people away to dinner while he, single-handed, entered the kiln to repair the damage. More directly perhaps to the point is the story of how two distinguished ecclesiastics who were charged by the Bishop to report on Francis of Paula and his way of life, began, in order to test him, by making light of the austerities practised by himself and his followers. "It is quite easy for you to do these things," they said, "because you are a peasant and used to hardship. But if you were of gentle blood you would not be able to live in this way." Whereupon the account goes on:

The said Brother Francis replied: "it is quite true that I am a peasant, and if I were not, I should not be able to do things like this." And as he so spoke, he bent down to the fire, which was a big one and burning fiercely. Filling his hands with the brands and live coals,<sup>1</sup> he held them there while he turned to the Canon and remarked: "You see I could not do this if I were not a peasant." . . . Then the Canon threw himself down before the said Brother Francis and wanted to kiss his feet and his hands, but the Brother would not allow it.<sup>2</sup>

The incidents of this kind recorded in the life of Francis of Paula are very numerous. We hear of his putting his arm into a kettle of boiling oil, and on another occasion into boiling lye. We are told that when red-hot charcoal was brought him in two wooden trays to make a fire he carried off the burning charcoal in his hands but rejected the trays. There is also a story of certain charcoal burners who had covered their stack so unskilfully with soil that the flames burst out through several crannies. Francis put his bare foot over each cranny in turn to keep the fire in until fresh earth could be brought to close the orifice. He took up in his hands a large fragment of lime from a burning kiln, and when at another time something went wrong with the kiln, he entered it ten or twelve hours after it was opened, though it was usually found necessary to wait five days before it had cooled sufficiently. In 1516 when the Count of Grotteria wrote to Leo X. to urge the canonization of Francis of Paula—he had died in 1507—the Count among other pleas averred that it was known to himself and to his wife that Francis,

<sup>1</sup> "Implevit manus titionibus et prunis ignitis"; the "prunæ" were, of course, lumps of charcoal.

<sup>2</sup> "Acta Sanctorum," April, Vol. I., p. 140, A.B.C. The incident is reported by Charles de Piro, who had accompanied the Canon on this visit.

like the three youths of Babylon, had passed unscathed through more than one fiery furnace. In particular he attested that the holy man "carried coals in his hands to warm some of those who had no faith in him, and that the unscorched condition of these same hands [*immaculatio manuum*] had brought them to unhesitating belief."<sup>1</sup>

This fetching of coals to warm people without mention of a chafing dish suggests to me that he really meant them to take the red-hot charcoal and hold it;<sup>2</sup> for it is common to find that those who are themselves immune have the power to extend this immunity to others. Those so requested to warm themselves seem to have declined the invitation, but a case was mentioned by Maestro Confortus de Affriento, an eye-witness, in which the test was apparently successful. He declared in his evidence that when a house of the Minims was being constructed at Paternio, and a lime-kiln had been made there and had already been fired, news was brought to the Saint that it was falling in. Upon this Francis ordered a diminutive Brother [*monachulus*—possibly the door was so low that a grown man could not have crept in] to take a stick which he gave him and to set it up inside. He told the boy to have no fear, and in fact no harm resulted but the kiln was saved.<sup>3</sup>

Although hagiographers record many isolated examples of this insensibility of the saints to the effects of fire, some of these cases are certainly inadequately attested, while in most other instances the privilege seems only to have been accorded for some special emergency. M. Leroy does well to refer to the well-known story of St. Catherine of Siena. Mother Frances Raphael recounts the incident thus:

Another day, being engaged in the kitchen according to her custom, she sat down by the fire and began to turn the spit; as she did so she was rapt in ecstasy . . . . . When supper was ended Lisa returned to Catherine, intending to watch by her until she should recover consciousness. On re-entering the kitchen, however, she was terrified to find that Catherine had fallen forwards, and was lying with her body on the burning coals. The fire was large and fierce, for an unusual quantity of wood was always kept burning in the house

<sup>1</sup> *Ibid.* p. 189 E.

<sup>2</sup> See the incident (*Ibid.* p. 142 A) where Francis brings coals from the fire in his hands to his assailant Antonius and says to him "in caritate calefaciatis vos."

<sup>3</sup> *Ibid.* p. 169 B.



for the sake of preparing the dyes. "Alas!" cried Lisa, "Catherine is all burnt"; and so saying she ran and drew her out of the smoking embers, but found to her wonder that she had received no injury either in her person, or even her clothes, on which the "smell of fire had not passed." "And yet," says her old English biographer, "it was a great fire and she a long time in it." But the fire of God's love that burnt within her heart was of such force and virtue that it would not suffer that outward fire to prevail over her.<sup>1</sup>

These instances may suffice as illustrations of the kind of episode which meets us not infrequently in the Lives of the Saints, and which is habitually treated by hagiographers as miraculous. M. Leroy in his booklet gives references to other examples in the "Acta Sanctorum," and he might have added many more. There is, for instance, a curious story in the historically respectable biography of St. Austreberta who died in A.D. 705. Again we hear that in a number of cases live charcoal was carried in the hands from one place to another, *e.g.*, this is mentioned in the Life of Domenica del Paradiso,<sup>2</sup> and in that of Margaret Parisot, while Blessed Angelina di Marsciano is said to have brought the whole burning contents of a stove hidden under her mantle into the presence of the King of Naples in order to convince him that she was not frightened by his threats to burn her for a witch.<sup>3</sup> Of the holy people who seemed to be consumed with some interior fire and who radiated such intense physical heat that their propinquity was often the source of considerable discomfort to their neighbours, I have written previously in these pages.<sup>4</sup> Similarly an account has been given of the astounding insensibility to heat and cold alike which was attributed to Christiana the Wonderful, and reference was made in the same article not only to the phenomena of the girl Sonet at Saint-Médard, but also to the marvels of the "Fire-Walk" and to the immunity of the medium Home; upon all which M. Leroy's little book has much to say.<sup>5</sup>

Taking a general view of these alleged examples of human

<sup>1</sup> "Life of St. Catherine," p. 64.

<sup>2</sup> See, in particular, B. M. Borghigiani, "Vita della Suor Domenica del Paradiso" (1719), p. 410. The invention of lucifer matches has saved us from the constant necessity of transporting fire from one room to another which was so familiar a feature in the domestic life of earlier centuries.

<sup>3</sup> L. Jacobilli, "Vita della B. Angelina di Marsciano (1737), p. 24.

<sup>4</sup> See THE MONTH, June, 1923, "Incendium Amoris."

<sup>5</sup> See THE MONTH for August, 1922, in the article "The Transition Period of Catholic Mysticism," II., pp. 128-131.

incombustibility, they may, I think, be conveniently divided into four classes. There are in the first place the cases of which I have so far been speaking which are usually considered to be a miraculous testimony to exceptional holiness of life. Secondly, there are those for which no more is claimed than that the individual so endowed appears by some freak of nature to be unaffected by the action of intense heat. Thirdly, we have many stories of spiritualistic marvels which recount how certain mediums when entranced are able with impunity to handle fire and to protect others from its action. Lastly, there are the "fire-walks," associated it would seem nearly always with some pagan religious rite, but recurring in almost every part of the world among barbarous peoples, and traceable even in remote antiquity. I am not here considering the fire Ordeals of the Middle Ages which would belong properly to the first category. Such tests were conducted by ecclesiastics, and they formally made appeal to the Divine justice, trusting that God would not allow the innocent to perish. Incidentally it may be noted that the case of Queen Emma, the mother of St. Edward the Confessor, which M. Leroy has cited at length, is rather an unfortunate selection. There is no mention in contemporary history of this walking of the Queen over nine red-hot plough-shares, and it is now universally rejected as a fable.

To discuss the two latter classes of phenomena out of the four just indicated would extend this article beyond permissible limits, and their treatment must be reserved for another occasion. But the question remains whether there is any evidence for the belief that some exceptional individuals are impervious to the effects of heat, and even for a while to flame, assuming that the trial is not indefinitely prolonged.

Let me quote in the first place a well-known passage from "Evelyn's Diary" which M. Leroy also has transcribed. Obviously the performer in this case made no pretence of any religious mission. He was simply a common juggler, but it is difficult to see how such feats could be executed in a private drawing-room if they were entirely faked. Where there is a stage and the opportunity of using apparatus, illusions might be produced much more easily. Be this as it may, Evelyn records:

Oct. 8, 1672. I tooke leave of my Lady Sunderland, who was going to Paris to my Lord, now ambassador there. She made me stay dinner at Leicester House,

and afterwards sent for Richardson the famous fire-eater. He devoured brimston on glowing coales before us, chewing and swallowing them; he mealtd a beare-glasse and eate it quite up; then taking a live coale on his tongue, he put it on a raw oyster, the coal was blown on with bellows till it flamed and sparkled in his mouth, and so remained until the oyster gaped and was quite boiled; then he melted pitch and wax with sulphur, which he drank downe as it flamed; I saw it flaming in his mouth a good while; he also took up a thick piece of yron, such as laundresses use to put in their smoothing-boxes, when it was fiery hot, held it between his teeth, then in his hand, and threw it about like a stone, but this I observed he cared not to hold very long; then he stood on a small pot, and bending his body, took a glowing yron with his mouth from between his feete, without touching the pot or ground with his hands; with divers other prodigious feates.

Richardson, it appears, was well known in France as well as in England, and an article was devoted to him in the "Journal des Savants" for 1677. The account given of this juggler's performance is in exact accord with Evelyn's description, but it magnifies rather than attenuates the wonder, saying for example that "he holds a red-hot iron in his hands for a long time without any mark being left by it afterwards."<sup>1</sup>

Side by side with this we may range an extraordinary report furnished by a correspondent of the *New York Herald* concerning a negro in Talbot County, Maryland. The writer names several prominent inhabitants of Easton, as well as the editor of a local newspaper, and states that in their company he was present at an exhibition of the negro's powers which took place, not in the performer's own home, but "at Dr. Stack's Office."

A brisk fire of anthracite coal was burning in a common coal stove and an iron shovel was placed in the stove and heated to a white heat. When all was ready, the negro pulled off his boots and placed the hot shovel on the soles of his feet, and kept it there until the shovel became black. His feet were then examined by the physicians—three were present—but no burns could be

<sup>1</sup> Quoted by Leroy, "Les Hommes Salamandres," p. 27.

found, and all declared that no evidence of a heated substance having come in contact with them was visible.

The shovel was again heated red-hot, taken from the stove and handed to him. He ran out his tongue as far as he could, and laid the shovel upon it, licking the iron until it became cooled. The physicians examined the tongue but found nothing to indicate that he had suffered in the least from the heated iron. A large handful of common squirrel shot was next placed in an iron receptacle and heated until melted. The negro then took the dish, poured the heated lead into the palm of his hand, and then put it into his mouth, allowing it to run all round his teeth and gums. He repeated the operation several times, each time keeping the melted lead in his mouth until solidified. After each operation the physicians examined him carefully, but could find nothing upon his flesh to indicate that he had been in the least affected. . . . Then he deliberately put his hand into the stove, in which was a very hot fire, took therefrom a handful of hot coals and passed them around the room to the gentlemen present, keeping them in his hand some time. Not the slightest evidence of a burn was visible upon his hands after he threw the coals back into the stove.

The writer goes on to say that all the people present had come with the express purpose of detecting trickery, if such there were, but that they were satisfied of the genuineness of the exhibition. We are also told that two judges of the judicial circuit, who are named, had previously visited the negro in his own blacksmith's shop, and that they had subsequently declared that, to use their precise words, "he performed most astounding feats, such as handling red-hot iron with his bare hands, forging it into shape without the use of tongs, putting it upon his tongue, etc." Finally, after mentioning the names of other distinguished eye-witnesses, the correspondent terminates his account with this statement:

After he [the negro] had concluded his performances in Dr. Stack's office, I sought an opportunity to converse with him. I found him very ignorant, not able to read or write, and in all respects an unadulterated negro. His name is Nathan Coker, and he is about 58 years of age. He was born in the town of Hillsborough, Caroline

County, Md., and was the slave of Henry L. Sellers of that place, by whom he was sold to Bishop Emery. In relation to his ability to handle fire, he said: "Boss, when I was about 13 years old, Massa Emery hired me out to a lawyer, whose name was Purnell. He treated me badly, and did not give me enough to eat. I shied around the kitchen one day, and when the cook left, shot in, dipped my hand into the dinner pot, and pulled out a red-hot dumpling. The boiling water did not burn, and I could eat the hot pudding without winking; so after dat I often got my dinner dat way. I has often got the hot fat off the boiling water and drank it. I drink my coffee when it is boiling and it does not give me half so much pain as it does to drink a glass of cold water. I always like it just as hot as I can get it."

When further questioned the negro added:

"I often take my iron out of the forge with my hand when red-hot, but it don't burn. Since I was a little boy I have never been afraid to handle fire."

It is unfortunate that I am only able to quote this account at second- or quite possibly at third-hand. It appears in *The Spiritual Magazine* for January, 1872 (pp. 15-18), and no sort of reference is given to the precise number of the *New York Herald* in which presumably it first saw the light. Very probably it had been copied in an American spiritualistic journal and through that channel had found its way to England. None the less I have little doubt of its genuineness. Maryland is not so far distant from New York that the *New York Herald* could fail to circulate there, and the mention of the names of a score of residents, together with those of the circuit judges and a sheriff, would be sure to provoke emphatic protests if the account had been a fake. On the other hand the Spiritualists could have had no motive for inventing such a story. It does not say a word about spiritualistic influences or mediumship. The negro's gift is represented as a purely natural faculty which was, of course, free from trance or anything of the sort. But there will be occasion to say more of the insensibility of certain entranced mediums to the action of fire when we come to deal with the two other classes of immune persons who have already been mentioned above.

HERBERT THURSTON.

# MISCELLANEA

## I. CRITICAL AND HISTORICAL NOTES

### THE SPANISH CONSTITUTION AND THE DISSOLVED SOCIETY.

THE blow has fallen on the five Spanish Provinces of the Society of Jesus. The President, who once proclaimed himself a "fervent Catholic," has signed the fatal decree dissolving the Jesuits and confiscating their properties. But the Madrid Correspondent of the *Daily Telegraph* was wholly incorrect (Jan. 22nd, p. 11) in stating that the "Spanish Constitution *provides* for the suppression of the Jesuits." He added that "the Government was preparing to carry it out. But as such action at the present moment *might start a conflagration*, Don Manuel Azaña, the Prime Minister, is wisely withholding the *decree*." The italics are the present writer's. Don Manuel's "wisdom" did not last long.

Unless the Correspondent's study of the Spanish Press is one-sided, he must have been aware that *El Debate*—the ably-conducted non-party Catholic "daily" of Madrid, now arbitrarily suppressed—lately published a considered legal Opinion, or "dictamen," signed by four leading advocates of the Spanish Bar, denying that the Constitution has "provided" anything of the kind. In their closely reasoned document they show that whatever the Deputies may have meant, or wanted, to do by voting the noxious section in question, they have failed to frame a legal basis for suppressing and despoiling the Society of Jesus, that is, according to rules of jurisprudence. During the debate on the said section, as the lawyers pertinently recall, one of the Deputies observed: "The article does not say specifically that the *Company of Jesus* is to be suppressed, but only that this penalty is to be imposed on Orders that, according to their statutes, take a vow of Obedience to any authority other than that of the Republican State." Knowing that the article was really aimed at the Jesuits, who alone take a special fourth vow of Obedience to the Pope, the Deputy added: "I am not familiar with such matters, but I urge the House to study the question closely, for they may meet with a big surprise concerning this vow." In other words, these sapient legislators did not know what they were talking about. For, as the "Opinion" points out, the ordinary straightforward interpretation of the words "an authority other than that of the Republic" is "an authority obedience to which is *incompatible with* the legitimate authority of the State." In their covering letter, addressed to the Premier

and accompanying the legal "Opinion," the Spanish Provincials insisted mainly on this point—that there is no conflict between the two obediences such as the Cortes manifestly supposed. The Lawyers go more into detail, and emphasize the fact that the tenor of the Jesuit's fourth vow envisages purely spiritual ends connected with the salvation of souls—such as departure at the Pope's bidding to Missions among pagans, heretics, schismatics—under any conditions and without demanding journey expenses. They point out moreover that, as a matter of fact, only some 10 per cent of the members take this extra vow.

The learned signatories also explain the *motive* of the said vow as set forth in the Founder's own description of the same, namely, "for the purpose of greater subjection [humiliation] and mortification." They note, too, in passing, the "occult" motives and secret designs that some people "have imagined" as underlying this engagement. (Even we in England used to hear a good deal about the "Secret Jesuit Oath," so effectively exploded in a C.T.S. tract by a former English Provincial, the late Father John Gerard, S.J.) The Republic had expressed no objection to the three ordinary vows taken by all Religious in common, and yet one of them is of Obedience to their religious Superiors. Why then object to a vow made to him who is canonically the General Superior of all Religious Orders? Does not the priest promise obedience to his diocesan, and do not bishops swear it to the Sovereign Pontiff? So that the Constitution as intended by its framers leads to the *reductio ad absurdum* that no Spaniard may be a Catholic! For every Catholic is bound to submit to the Pope in Faith, Morals, and Church Discipline.

Relying on the above reasons, the "Opinion" affirmed without hesitation that the dissolution and spoliation of the Spanish Jesuits—owing to an error as to the fourth vow entertained by the Cortes—could only be effected by a special "decree," one, however, that would stand in contradiction to other parts of the Constitution voted, as for instance, the Liberty granted to Associations acting within the law. The Government might have been expected to withhold its attack on the Jesuits in view of the already troubled state of the country. For the present régime is threatened by real and most redoubtable foes. Recent abortive attempts at a second revolution by "Red" forces in the north-west ought to have brought this truth home forcibly to the Government. However, General Azaña seems to have felt—rightly or wrongly—that it was politically safe to risk the enforcement of the "decree" in spite of its intense unpopularity with the Basque fellow-countrymen of St. Ignatius, and had no scruples about right and justice. But why should there have been that "conflagration" mentioned by the Correspondent, if the present Government really reflects the will of the nation as a whole?



Of course, neither it, nor the Cortes does so, and both are probably aware of the fact. Hence the practical Military Dictatorship now exercised by the Premier (and Minister of War), far more drastic than that of the late Primo de Rivera—so loudly cursed by every true Republican orator. Only four of some 185 Deputies present declined to vote him the special powers he demanded "for the Defence of the Republic." A useful "decree," riding rough-shod over legality and justice has long been a favourite weapon with Freemason-ridden Governments for dealing with the Church and its religious institutions, and ruthless General Azaña, the Premier, has now produced it from the masonic armoury. Political Anticlericals of his class actually *practise* the doctrine that Jesuits are falsely accused of teaching "the principle of Loyola" (1)—as the *Evening Standard* once called it, namely, that the end justifies the use of any sort of means. The "ukase" has gone forth, and, to any Catholic who protests, the old sanctimonious slogan of French Anticlericals in the days of M. Combes will be the only reply: "*C'est la loi!*"

F. M. DE Z.

#### FRENCH ART DESCRIBED AND DISPLAYED.

**S**PECIMENS of French Art are to be seen until March 4th at Burlington House, chosen from the years 1200 to 1900—a comprehensive survey, yet not scientifically complete since the examples could not be freely chosen but depended on loans. These, however, have been generous. The *Catalogue* (Burlington House, pp. xxiv., 476: 1s. 6d.) is astoundingly inexpensive, but much of it is to the actual user waste of print. Acreage of fields may fascinate the farmer, but leave the artist cold; nor do I want to know the metres, centimetres, or inches of the picture I am enjoying. Perhaps the scientific student or prospective purchaser does: but neither they nor I want to read: "Une Dame qui prend du Thé: A Lady Taking Tea. In a striped dress and spotted shawl, seated at a red table stirring her cup of tea," or "The Little Girl with the Cherries. On the floor in front of her is a basket containing bread, cheese and cherries," or "Self portrait of the Artist. He wears . . . tortoiseshell-rimmed spectacles. He holds a piece of red crayon," etc. At exhibitions of pictures we are unlikely to be blind. Mr. W. G. Constable's four pages of introduction just indicate a direction or two in which French and English art have influenced one another: but the most vivacious and intuitive and even more informative three pages by M. Paul Léon make us wonder how England could influence anything. Would that it had been he who had composed the line or two of comment on each pic-

ture! You might willingly then have paid five guineas for that catalogue!

A more formal introduction to the subject displayed at Burlington House is to be found in Mr. E. G. Underwood's *Short History of French Painting* (Oxford University Press; pp. xiv., 356: 8s. 6d. net), the very "jacket" of which, in tricolour (by Jacynthe Underwood), makes you expect vivacity of treatment (I have just heard that this young artist is aged 13), and you get it. Also, you want order. If I go anywhere, study anything (even philosophy), or try to arrange anything, I need a map. Here is an excellent one, inside the cover. Half of the influences and reactions forthwith explain themselves. Moreover, the horizon is importantly wider than in the Exhibition: we see right up to 1931; we thus have the chance of surmising some "returns" in the most modern French art which may affect the world's emotion, imagination, and, finally, ideas—back to that orderliness which after all is *essential* in the French mind. At the other end as a frontispiece, the book displays the mural paintings at St. Savin-sur-Gartempe which (I believe) have never yet appeared in any English book. Also it enables one to *inset* the specimens exhibited at Burlington House into their proper place in the general development, since not only the references provided cover *all* galleries in Europe or America, but it contains a brilliantly-conceived "map" of general historical events coinciding with the artistic work written of: (French Art is not, as someone said of some modern French or "Gallicisant" art, an "eczema," but still less, an *enamel* on a withering cheek): and a "map" of schools and influences—indeed, of masters and pupils; so that really you do see (and move with) a flow of feeling, thought, and performance. Finally, the book is written with simplicity (not condescension); a complete lack of "artistic swank"; impartiality quite different from nonchalance or lack of personal view; and is wisely illustrated. On the whole, the author explains: here and there he criticizes, firmly but not contemptuously, and offering reasons: he is full of anecdotes that he can put (thriftily, as a true Frenchman would!) into a line: his adjectives are often each a revelation. He makes us see the *Art of France*—continuous, yet ever experimental; impressionable yet not for long exorbitant; generous yet economical; to my mind in reality "Vergilian," really a "Georgic" art, beholden to field and family, doing homage to the glory of a God-thrilled countryside, albeit the artist so often makes excursions into City, Courts, and Myths. The Gaul was in touch with the North, from London to Warsaw (but not New York), remaining the heir of Greece and also of Rome.

C.C.M.

## A SATANISTIC MARE'S-NEST.

IT is distressing to find *The Times*, which is usually sober and discreet, lending its columns to such a piece of silly sensationalism as the article printed on January 21st under the title "A Satanist Picture." How far the writer may be correct in saying that the picture, which comes from the church of Ste. Madeleine at Aix en Provence, has locally acquired a sinister reputation it is impossible to tell. Such things are easily said and not easily refuted. Moreover once the unhealthy imagination of some dabbler in the occult had given currency to a story of this kind, it would be sure to live on. Sixty years after the apparition of Our Lady at Lourdes we find a respectable scientist like the late M. Flammarion, the astronomer, calmly assuring the public that the vision which Bernadette saw was that of a married lady, well known in the town, who was keeping an assignation with an admirer in that solitary spot.<sup>1</sup> To create an atmosphere, *The Times* correspondent expatiates upon the diabolism alleged to be prevalent in Provence, and drags in both the Archbishop Robert Mauvoisin, who, so far from presenting the picture to the church, had died a hundred years before it was painted, and also the Abbé Gaufridi, who was not born until more than a century afterwards.

Then the same writer, after hurling at our heads the Provençal poet Mistral, whom not many people in this country are likely to be intimately acquainted with, appeals to the details of the picture itself—it represents the Annunciation—as supplying proof of his Satanist interpretation. To quote his own words:

Here the announcing angel has owl's wings; the ray of light emanating from God the Father, before reaching Mary, falls on a monkey crouching on the edge of the lectern. In the groining, instead of doves and larks, flutter bats and vampires. From the trefoils of the arches horned devils peep. In the vase beside the lily stand three evil herbs, basil, foxglove, and belladonna, and, indubitable sign of Satanic consecration, both God the Father and the angel, instead of raising fingers in the orthodox attitude of benediction, advance the thumb between the third and middle fingers according to the obscene and malefic gesture which Spanish wizards termed *hacer figa*, and with which, according to medieval demonologists, the devil often opened Sabbaths.

Happily the Provost of Eton (Dr. Montague Rhodes James)

<sup>1</sup> M. Flammarion professed that he had information from friends of his (some then still alive) who were resident in Lourdes at the time. When inquiry proved to him that the lady in question had given birth to a child three days before, M. Flammarion partly withdrew his statement, but only to suggest that it must have been this Mme P. whom Bernadette saw in her ecstasy when she visited the grotto a week later.

and a lady, Mrs. Barron, writing to *The Times* a few days later, have effectively shown that the Satanist interpretation is worthy of no credit. The evil herbs are not there, but there is a perfectly harmless blue columbine besides the lily in the conventional vase. It is misrepresentation to declare that the rays fall on the monkey, neither is it true that he is crouching at the edge of a lectern. The fantastic grotesques introduced by way of architectural ornament are quite normal, and the so-called "owl's wings" of the angel—whatever that may mean—may be paralleled exactly in many other pictures representing the same subject.

But what calls perhaps for more detailed refutation is what the writer terms that "indubitable sign of Satanic consecration" discernible both in the figure of God the Father and in that of the angel, viz., "the malefic and obscene gesture which the Spanish wizards termed *hacer figa*." We may note first that *higa*, not *figa*, is the more usual spelling, though *h* and *f* are often closely related. The word "fig," *fico* in Italian and *figue* in French, is in Spanish *higo*. Whether *higa* and *higo* have the same derivation is not quite clear. Anyway, in Pineda's Spanish-English Dictionary (1740) we read:

HIGA, a little hand made of jet, which in Spain they hang about children to keep them from the evil eye—a superstitious custom. The hand is made with the fingers clenched, and the thumb sticking out between them.

A century earlier in Oudin's "Tesoro," a Spanish-French dictionary (1625), we have these definitions:

HIGA, la figue que l'on fait en se moquant de quelqu'un, le doigt du milieu, le doigt sale.

HIGAS DAR, faire la figue; cela se fait en mettant le poulce entre deux doigts, tellement qu'il y paroisse un peu, en faisant entr'ouvrir les dits deux doigts, et serrant toujours la main en dedans.

It will be noticed that both these interpreters describe the hand as clenched—the thumb is allowed to peep through between the closed fingers. Nothing could be less in accord with the open hand of God the Father as painted by the artist. But the phrase in question was common to the other Romance languages.

The large Italian dictionary of Manuzzi (1836) says: "FICA, quell' atto che colle mani si fa in dispregio altrui, messo il dito grosso tra l'indice e 'l medio"; and similarly Littré alludes to the phrase "faire la figue, dont le geste était et est encore de montrer le bout du poulce entre l'index et le médius." Shakespeare knew of it too, and makes Pistol say in 2 Henry IV, "When Pistol lies, do this; and fig me like the bragging Spaniard."

It may, however, be thought strange that in the blessing hand

of God the Father, the artist has left so large a gap between the middle finger and the ring finger, allowing the thumb behind to show conspicuously. An inspection of the picture itself reveals, more clearly than can be seen in *The Times* reproduction, that the two last fingers are doubled down while the three first are erect. This was in the Middle Ages the traditional pose of the hand in making the sign of the cross. It is mentioned already in Abbot Ælfric's Anglo-Saxon homilies (c. 1000 A.D.): "With three fingers one must bless himself for the Holy Trinity." Two centuries later Pope Innocent III. writes: "The sign of the cross is to be made with three fingers because it is traced under the invocation of the Trinity, of whom the prophet says, 'who hath poised with three fingers the bulk of the earth' " (Isaias xl. 12). The novices at St. Augustine's, Canterbury, were taught to make the cross in straight lines with the three first fingers of the right hand, and so on; but most curious of all we find that in the time of the patriarch Nikon in Russia (c. 1658) this question of the manner of making the sign of the cross, whether with three fingers or with two, became a vital point in the dispute between the Patriarch and the Raskolniks (schismatics) in revolt. The party of Nikon were in favour of three fingers, and urged that "the folk of Palestine, Serbia, Albania, the Wallachians, they of Rome and Poland, all these do cross themselves with three fingers." But the archpriest Avvakum replies fiercely: "Nikon, the wolf, together with the devil, ordained that men should cross themselves with three fingers, but our first shepherds made the sign of the cross and blessed men as of old with two fingers." Incredible as it may seem, men laid down their lives for this observance. Avvakum was fanatical, but he seems to have been a man who told the truth. Under a governor whom he ironically calls "Pilate," he tells us of one Luke, a youth of fifteen: "Pilate asked him: 'and how do you, my man, cross yourself?' And he made answer with all temperance: 'I do believe and cross myself so, placing my fingers as doth my ghostly Father, the Archpriest Avvakum.' And Pilate ordered them to put him in a dungeon, and there to put a noose round his neck, and he hanged him on a railing." <sup>1</sup>

The Raskolniks of Russia in the seventeenth century had, of course, nothing to do with Provence, but the violence of feeling they showed over such a simple detail of ceremonial renders it likely that even in the West the same sort of scruple may sometimes have prevailed and that an artist may have been keen to give prominence to the three fingers which tradition required to be raised in crossing oneself or in giving a benediction.

H.T.

<sup>1</sup> "The Life of the Archpriest Avvakum," translated by Jane Harrison and Hope Mirrlees (1924), pp. 121—122 and 126.

## II. TOPICS OF THE MONTH

**The Lessons  
of  
Ephesus.**

What the assertion of the Divine Maternity of Our Lady has meant to the Church and the World has been eloquently set forth earlier in this issue by the Archbishop of Hierapolis. But His Grace's paper is but one of a multitude consecrated to the development of the same fruitful theme during the past year. Hundreds of pens have been busy in describing in every tongue the doctrinal, devotional and social significance of the condemnation, fifteen centuries ago, of the heresiarch Nestorius by a Synod of Eastern Bishops, which ranks as the Third of the Ecumenical Councils through the presence there of representatives of the Holy See. These were sent by Celestine, who, as the successor of Peter, was the acknowledged supreme Pastor both of East and West, with the express commission to see that the condemnation of Nestorius, previously pronounced by a local Roman Synod, was endorsed by the Council without dispute. And, on December 25th, this long literary series was fittingly crowned, as it had been similarly inaugurated a year before, by an Encyclical—"Lux Veritatis"—of Pope Celestine's successor, our present Holy Father, authoritatively summing up the dogmatic results of the Council's proceedings. Ephesus, even more than Nicæa, marked a distinct stage in the development of the Faith. It is a singular disposition of Providence, more we think than a mere coincidence, that the capital of the ancient Ionian colony which, three centuries before, had resounded with the idle praises of a fictitious deity, "all chanting with one voice, as it were, for two hours,—'Great is Diana of the Ephesians!'"', should later have been filled with the joyous acclamations of a Christian multitude, glorifying the unique prerogative of Mary, the Mother of God Incarnate. The change is typical of the power of Christianity, thoroughly embraced, to overthrow the passions of avarice and lust, exemplified in the riot of the Ephesian silversmiths and temple-devotees, yet, no doubt the school of the "Golden Bough" would consider the second incident to be fundamentally the same as the first,—the unreasoning enthusiasm of a mob repeating a parrot-cry like an incantation.

**The Pope's  
Encyclical.**

The Holy Father, after expressing a hope that the "lux veritatis," the natural effulgence of the truth, as demonstrated in the Council, may attract "our well-beloved brethren and children who live separated from the Apostolic See," describes in detail the three dogmas which its *Acta*, the first Conciliar records that have reached us intact, put into prominence—the effective Primacy of the See of Rome over the whole Church and her Councils, the

union of the Divine and Human Natures in one Person—the Person of God—in Christ, and, finally, the necessary consequence that the Mother of Christ must rightly be styled the Mother of God,—*ἡ Θεοτόκος*. To take this third point last, it is this inevitable result of the doctrine of the Incarnation, this elevation of a mere creature to such an ineffable dignity, that prompts many modern “Nestorians” to deny the Divinity of Christ. The Son of God cannot have stooped so low as to become the Son of Mary; therefore, Christ was not really God. It is part of man’s foolish conceit to make his finite mind the measure of God’s infinity—His infinite Love, Mercy, Condescension—and this vicious form of anthropomorphism pervades the whole of Protestant Christianity. It would be hard to find an Anglican or Nonconformist congregation which would cry “Theotokos” with any conviction. When the “Anglo-Catholic” devotions at the modern shrine of Our Lady at Walsingham seemed to be taking too Catholic a turn, the *Church Times*, as really Protestant as the *C. of E. Newspaper*, set itself to deprecate them, and printed a typical essay on the Blessed Virgin (November 20, 1931), by Canon Goudge, the tone of which may be gathered from this sentence—“But though the cult of Mary, as we know it to-day, has largely a heathen origin, its origin is not wholly heathen.” And, in an earlier issue (November 13th), the influence of rationalism is even more apparent, and the practice of the worship of the Saints is crudely described as a lapse into idolatry. Devotion to Our Lady has long been known as a test of orthodoxy. She is styled in the liturgy as the destroyer of heresies. The attitude of these *soi-disant* Catholics towards her is certainly a revelation of the “mens haeretica.” Nestorius, though he admitted the Papal claims as completely as Cyril, has always met with sympathy in the Church of England. Witness these words of Milman in his “History of Latin Christianity” (I., 145), which so aptly express the Protestant disregard for the Seamless Robe of Christ that they are quoted with approval by Dean Stanley in his “Jewish Church” (III., 170)—“Who would not meet the judgment of the Divine Redeemer, loaded with the errors of Nestorius rather than with the crimes of Cyril?,”—those “crimes,” presumably, being his zealous prosecution of a wily and double-faced heretic who juggled with theological terms just as does the disingenuous Modernist of our day, and his loyal acceptance of the Papal claims.

**The Pope's  
Supremacy  
Acknowledged  
at Ephesus.**

The Holy Father, in finding that the Petrine Supremacy was acknowledged implicitly and explicitly by the Fathers at Ephesus, is not only voicing the consistent teaching of the Church,

but also the conclusions of non-Catholic historical critics of the first rank. Anglican controversialists, especially those who are



trying to negotiate some sort of union with the schismatic East, are never tired of repeating the dictum of Dr. Gore—"The East never acknowledged the Roman claims to a divinely-granted supremacy." And when documentary evidence of such acknowledgement, which appears even in the scanty records of the second century, is produced, they explain it away by allusions to the well-known Grecian spirit of adulation, or to the need of Roman support experienced by this or that suppliant. In other words, they interpret, and even, by omission, distort, the evidence so as to lessen its effect on their pre-conceived notions and the plain meaning of the New Testament Scriptures. The large work of Dr. S. Herbert Scott, Anglican Rector of Oddington, on "The Eastern Churches and the Papacy" (Sheed and Ward: 1928) has been before the public for three years or so; it establishes with a wealth of apposite quotation the consistent acceptance of Roman supremacy by the early Church, long before Peter's See became definitely Latin; yet it is persistently boycotted by Anglican writers of the Gore school. Similarly, we may add, they ignore to-day Newman's exhaustive discussion of the place of Our Lady in Catholic doctrine and devotion, by which he pulverized the contentions of Pusey's "Eirenicon" nearly seventy years ago, a discussion which, while allowing for "Catholic Excesses"—matters of sporadic practice, not of teaching—exposes in detail "Anglican Misconceptions." As for Dr. Scott's book, the deep significance of which we pointed out in October, 1928, expressing the hope that it would be duly weighed by those who accepted the teaching of the "Undivided Church," it seems, as a matter of fact, to have had little or no effect upon the official exponents of the Anglican view, however seriously it may have influenced those who have no axe to grind. There is no curing a blindness which is deliberate.

**The  
True Christology  
Defined.**

Obviously the whole scheme of Christianity is based upon the true Godhead, and the no less true manhood of Christ, united in a single Divine Personality, that of God the Son. The chaos of philosophy and theology outside the Church, whereby the notions of "nature" and "personality," so laboriously excogitated in its early centuries by scores of subtle minds, have again lapsed into confusion, may account for the unconscious Arianism of many who call themselves Christians and yet ascribe to the Man, Christ Jesus, mental and moral conditions wholly inconsistent with the qualities of One who is God. Even so, the need of an infallible guidance in the whole difficult matter of Christology is put beyond question by the records of Church history. What would have become of the Faith if there had been no infallible authority to detect and condemn the insidious heresies that beset

its development? And how could those many all-but-autonomous Patriarchates have peaceably combined in General Council, if they had not acknowledged one supreme Head to give unity, certainty and consistency to their decisions? Surely the state of religious confusion in the "Churches" separated from Rome, which are now trying to cloak their scandalous divergencies by schemes of surface reunion, leaving things much as they are, is an object-lesson to all who love Our Lord and believe that He founded a Church to teach the way of salvation till the end of time. To such as these the Pope appeals paternally to take refuge in the one Fold, recalling the clear teaching of *Mortalium Animos* which laid down the only practical conditions of unity. The oneness of Christ proclaimed at Ephesus, being the supernatural exemplar of the oneness of His mystical Body, necessarily postulates for that Body, not a make-believe federation of dissident elements, but a single ruling hierarchy, a single Head, an identical faith, one standard of belief for all the faithful. His Church was commissioned to teach all the things which He taught, to every creature to the last day. Only the Catholic Church even pretends to have received, and to be executing, this Divine commission.

**Catholicity  
Incompatible  
with the Spirit of  
Nationalism.**

As it was a council of Greek Bishops that vindicated Our Lady's unique prerogative, and as the Eastern Churches, though unhappily in schism, have never faltered in their devotion to Mary, it was natural that the Holy Father should have thought of invoking the intercession of the Mother of God for their return to Catholic unity. They would thus be coming back to the faith and allegiance of the Fathers of the Council, who accepted the statement made by Philip, the priest representing the person of the Pope (as his companion Bishops represented the Roman clergy), of the immemorial Papal position of supremacy in the Church—a statement which so accurately expressed the doctrine that it was adopted, in so many words, by the Vatican Council more than fourteen centuries later. "No one doubts," said Philip, "nay more, all ages have known that the most blessed Peter, chief and head of the Apostles, the pillar of the Faith and the foundation of the Catholic Church, received from Our Lord Jesus Christ, Saviour and Redeemer of the human race, the Keys of the Kingdom, and that to him was given the power of loosing and binding sins,—to him, *who up to this time has lived and always lives and exercises judgment in his successors.*" This clear claim the Greeks of the various Eastern Patriarchates accepted, not only without qualification, but with cries of enthusiasm. "The thanks of the whole Synod to Cælestine! Cælestine is one, Cyril is one, the faith of the Synod is one, the faith is one throughout the world!" It is, perhaps, beyond human likelihood, though not beyond

Divine power that the Bishops of the Orthodox Churches, who are to meet this year in a preliminary Synod at Mount Athos, should return to the belief and practice of their ancestors. The "nationalist" spirit has so corrupted the whole of Orthodoxy that the very idea of a Church which makes no account of race or government is strange to its professors. But the anniversary of Ephesus may serve to recall to them what they have lost by isolation—their share in the Catholic commission to teach and to define and to spread the faith.

**The Death  
of  
Bishop Gore.**

The recent demise of Bishop Charles Gore, pre-eminent amongst Anglican polemicists for nearly half-a-century, recalls his constant efforts to so interpret the witness of Ephesus and the preceding centuries as to square it with his inherited disbelief in Papal Supremacy. Those efforts which, as we have seen, even some scholars of his own party have repudiated, gave occasion, on their being reissued in 1905, the year of his translation to Birmingham, (they were almost his earliest publication) for Dom John Chapman's crushing reply—"Bishop Gore and the Roman Catholic Claims," whilst they made the Bishop, in spite of his congenital rationalism, the champion of the "Anglo-Catholics." On this account, and because of the numbers who took shelter behind his scholarly reputation, Catholics have had the unpleasant duty of exposing his prejudiced views of history and pointing out the essentially rationalistic basis of his general creed. The Church papers are eloquent on his services to Anglicanism: a deeper view would, perhaps, discover that it was he who was mainly responsible for the growing Modernism of even the "Anglo-Catholic" section. The essayist of "Lux Mundi," who shocked his contemporaries by his German-rationalist Christology and his attack on Biblical inspiration, never lost his habit of "free-thought." The *Church Times* says, "He had done much to accomplish, not without peril, the transition of theological thinking in England from the rigid position of Liddon and Pusey to the modern attitude of Liberal Catholicism." We should rather put it that he showed how the old traditional orthodoxy of the Oxford men was really out of place in a Church which made no claim to authoritative teaching. He had reason to deplore the result of his own latitudinarianism, as when, at the Birmingham Church Congress of 1921, he denounced, in terms no Catholic could better, the heresy rampant in the Establishment, or when, in 1928, he pleaded in *The Times*, for some limits to the "comprehensiveness" of Anglicanism; but he could not, apparently, trace the doctrinal confusion he deplored to its one simple cause—the attempt to transmit a Divine message without a Divine guarantee against error either in understanding or conveying it. Bishop Gore, like all the rest, High and

Low, acknowledged no higher authority than human reason. "I have, ever since I was an undergraduate, been certain that I must in the true sense be a *free-thinker*, and that either not to think freely about a disturbing subject or to accept ecclesiastical authority in the face of the best judgment of my own reason, would be an impossible treason against light" (Preface to "Belief in God"). That, of course, is the only logical position to take, if one denies the existence of a living Church, teaching infallibly by God's institution, and that is why, alone of the Anglican "Malines" assessors, the Bishop had the frankness to declare that, between the Catholic position and theirs, there was an impassible gulf.

**The Impotence  
of the  
Secular State.**

The state of the world at the moment strikingly illustrates the saying of the Psalmist—"Unless the Lord guard the city, those watch in vain who would make it secure." Confronted with

the prospects of an economic collapse, which would involve them all in a common ruin, the Powers cannot muster enough good will between them to make possible a Conference on the means to avoid disaster, and, knowing that their mutual hostility and mistrust, embodied in huge provocative armaments, is the chief cause of their financial troubles, they are, nevertheless, entering the Disarmament Conference at Geneva on February 2nd more in the spirit of gladiators entering the arena than of men of common-sense, seeking their individual interest in the common welfare. And all because they ignore God's Providence and will not show their dependence upon Him by invoking and obeying His law. All are not equally guilty but, as things are, one selfish Power, seeking security in force rather than in process of law backed by the common will, compels all the rest to follow its example. It would be hopeless, at this stage of the world's history, to expect Governments, which, since the break-up of Christendom, have become, in practice at least, exclusively secular, to call upon God, as even the heathen did, to inspire and sanction their mutual agreements. What Ruskin wrote sixty years ago is still more true to-day—

Notably within the last hundred years all religion has perished from the practically active national mind of France and England. No statesman in the Senate of either country would dare to use a sentence out of their acceptedly divine revelation, as having now a literal authority over them for their guidance, or even a suggested wisdom for their contemplation. England especially has cast her Bible full in the face of her former God; and proclaimed, with open challenge to Him, her resolved worship of His declared enemy, Mammon.<sup>1</sup>

<sup>1</sup> "Aratra Pentelici" (1870).

It is the Banker rather than the Priest to whom the Nations nowadays look for guidance and inspiration. And the Banker is proving quite remarkably helpless.

Experience  
foolishly  
Unheeded.

Thus, without the consciousness of God's protection and the trust in each other engendered by their common respect for His law, the nations walk in deadly fear of each other and weigh themselves down with colossal armaments in a vain search for that security which He alone can guarantee. It is this crass secularism, rather than the technical difficulties of the process, which makes one despondent about progress in this matter. Providence is not wont to interfere to correct human folly, but rather allows mankind to feel the consequences of its wilful stupidity if haply it may learn from experience. But human folly, especially shown in trying to get on without God, seems to have no limit. One would have thought that a method of conducting its affairs which involved the world, absolutely inevitably, in the Great War would have been sufficiently discredited by that result. For a time it seemed so, and the League of Nations was set up, and might have succeeded, but the old selfish nationalistic outlook speedily re-asserted itself. America washed its hands of the Europe it had helped to save, the Peace Treaties were, in some respects, vindictively unjust, and several Powers showed their want of confidence in the League and their disinclination to remedy injustice, by making separate alliances. We have all along maintained that Governments, *i.e.*, the few politicians who, for the time, are at the head of affairs in each State, cannot, if left to themselves, make peace. The traditions of the diplomatic machine are too inveterate readily to leave the old grooves. Peace must come from the peoples themselves, acting through non-Governmental channels—religious above all, literary, scientific, industrial. All true Christians want peace,—we are glad to say that Catholics and non-Catholics alike are interceding everywhere for the success of the Conference—literary and scientific interests know no national boundaries; business generally, even those trades which are artificially stimulated by the demands of war, only to collapse when it is over, cannot really thrive except in peace; the workers particularly, who suffer most from war and its after-effects, and have least to gain, have no quarrel with their fellows in other lands. All these non-Governmental interests, if organized and directed, could compel disarmament through a unified international public opinion, but, as the Holy Father has pointed out, the lead in this crusade for peace should be taken by members of the world-wide Church, who have a greater obligation, as they have a better opportunity, to promote Christian brotherhood. If the two great Powers, on whose reconciliation the peace of the world depends,

are ever to combine as friends, that happy result can best be effected through the efforts of French and German Catholics.

**The Impossible  
Burden  
of War Debts.**

Just ten years ago, an eminent politician addressed the United States in the following eloquent terms, speaking of the financial obligations which his country incurred through the

war :

You ask us to pay our war debts. [he said] We cannot pay. We cannot pay now and we cannot pay ever. No clear-headed man with a real knowledge of financial facts has the remotest idea that we can ever pay. The only possible way in which we could pay is by our goods, and you will not take our goods. We cannot pay in our currency. You will not take that. You demand gold, and you have all the gold in the world in your vaults. And now you prepare to erect a tariff wall round your country that will exclude our goods still more completely.

This eloquent and forcible speaker whose words were reported in *The Times*, February, 1922, was no dishonest treaty-breaking German, but—M. Louis Loucheur, member of various French Governments after the war, who died only last November. His words express an economic fact which the politicians, afraid to confess the truth to their peoples, have always ignored, the recognition of which, if the advice of Pope Benedict, suggesting complete and reciprocal condonation of war debts, had been heeded, would have saved the world from its present miseries. There is not enough gold in the world to pay a quarter of the war debts, and the creditor nations, by their high tariffs, prevent payment in goods. The "clear-headed men" of whom M. Loucheur speaks, are being heeded at last, and there is a growing consensus of opinion, outside France and America, where politics have for the moment put common-sense out of court, that the payment of both reparations and war debts, whatever the justice underlying its exaction, is demonstrably not expedient.

**Have Reparation  
Debts already been  
paid ?**

To take reparations first. Two non-German expert committees have echoed and endorsed the German Chancellor's announcement, far less vigorously couched than M. Loucheur's, that

Germany cannot at present meet her obligations under the Treaty. There is no proof that she is a fraudulent bankrupt, or that her use of the foreign capital she has been forced to borrow has been wasteful. It is said that out of the £900,000,000 she has been lent in the past six years she has paid only £500,000,000 in reparations, but the Foreign Creditors' Committee, which has just granted her a further year's moratorium for short-term debts,

owns that her expenditure has, on the whole, been for sound business purposes. The Report adds—what the politicians seem unable to grasp—that “the present extreme crisis must bring home to all the peoples of the world the fact that all countries grow poor together.” The further question has been raised whether, seeing that Germany has been paying monies in reparation to France for some thirteen years, she has not, by this time, satisfied her debt. The American Institute of Economics has calculated that Germany has already paid, in cash or kind, an indemnity of nearly £2,000,000,000. It would make for peace if the French bill for damages were publicly and impartially audited: in fact, M. Blum, the Socialist leader, lately proposed that very measure in the French Chamber. Let the Financial Section of the League of Nations, he suggested, inquire into the relative amount of the sums paid by Germany and those spent by France on her devastated regions. It might possibly turn out that Germany had already liquidated her debt. At any rate the amount still due could be definitely ascertained, and the Young Plan further revised. A recent French calculation<sup>1</sup> puts the amount still due under the head of reparations, according to the Young scheme with its 56 annuities, etc., as 12,200 millions of marks (at par, £1220,000,000), whilst the war debts of the former Allies, much of which Germany has to shoulder, reach the fantastic total of 25,100 millions of marks (£2510,000,000). It is, therefore, really important to decide what amount of reparations is still, on a fair computation, actually owing.

**The Ethics  
of Interest on  
War Debts.**

Reparations are due in justice for damage unjustly done. In that connection, it must be remembered that, in spite of Article 231 of the Treaty, no Germans agree that they are justly responsible for all the loss and damage occasioned to the Allies by the war. Their plenipotentiaries, no doubt, accepted that responsibility and other vindictive portions of the Treaty, simply because there was no possible alternative, but they did not agree never to make use of the provisions of the Treaty itself (Article 19) and demand the reconsideration of such items as might prove to be too burdensome. Some day, we doubt not, the World Court will be asked to decide what measure of guilt really attached to the German people for the outbreak and continuance of the war. But even assuming the exaction of reparations to be just, war debts are not on the same ethical footing. War debts are incurred by borrowing money for purposes which, in a material sense, are wholly unproductive, nay, more, are largely destructive. Now the ethical basis on which the lender may claim interest on money lent, as well as the ultimate return of his loan, is that he has a right to

<sup>1</sup> *Les Correspondances de Presse*, January 24th.



share in profits which his loan has helped to create. But, if there are no profits, if the loan is unproductive or produces no margin with which to pay interest, it would seem to follow that the only just claim left to the lender would be for the return of his capital. This has been pointed out in Mr. Belloc's acutely-reasoned paper on Usury,<sup>1</sup> which deserves the close attention of all Christian economists, for it shows that usury—the claiming of interest on an unproductive loan or of interest greater than the real increment produced by a productive loan—began to be legalized only when, owing to the disruption of Christendom, various nations threw off the ethical guidance of the Catholic Church. If, Mr. Belloc argues, interest is continually being paid, not out of the profits of the borrower, but out of his substance, the tendency is for all capital gradually to get into the hands of the professional money-lenders, whether banks or others: a process which is seen at work at present. The Balfour Note ten years ago, which, failing the total cancellation of all war debts, agreed that this country would exact from its debtors only so much as it had to pay America,<sup>2</sup> was an unconscious recognition of the fact that bad ethics means bad business. It may seem a hard thing for people who, from love of country and zeal for liberty, invested their savings in war-bonds, to be told that, apart from the conventional legal contract, they have no strictly moral claim on interest, since the money they lent produced no goods of the same order; but it is well that they should learn that war-making must involve sacrifice of property as well as of life. If it be said that, were that view general, people on the outbreak of war would not finance their country's forces, the reply is that the State, assuming that it is justified in waging war, would consider itself justified in taking the wealth of the country for the purpose, just as it takes the bodies of its citizens. It already takes some in the form of taxes: on the same grounds it can take all. Hence many advocate an adoption by the State of the policy of conscription of wealth in war time, if only so as to make the wealthy and powerful more anxious to avoid war; and we do not think the Christian moralist could object to such a decision.

**The Views of  
the  
World's Creditor.**

This view would be very unpopular in America, where the bulk, perhaps, of the inhabitants look upon Europe as a nest of incurable lunatics, who want to repudiate their lawful debts and keep the money to fight one another. We must grant that there is a certain basis for that opinion, so long as a drastic measure of Dis-

<sup>1</sup> "Essays of a Catholic" (1931), pp. 27-46. See for comments, *THE MONTH*, October, 1931, 357.

<sup>2</sup> Let us never forget that America when the British debt was funded in 1923 made generous reductions which were passed on to France and Italy: still, the total of British indebtedness to U.S.A. in July, 1931, was about £880 millions, out of a total foreign indebtedness of £2,242 millions, a grievous uneconomic burden on world industry.

armament is not set on foot. Why, after all, *should* Americans encourage by their leniency the unChristian practices of their debtors? But, looking on the question from the business side rather than from the Christian, the exaction of interest on war loans has thrown into such confusion the normal processes of commercial exchange by which the world lives and thrives, that the sacrifice of condoning them would be more than repaid by the consequent return of prosperity. The loans from the United States were mainly in the form of goods, but the States, desirous of protecting home manufacture, refuses to be repaid in goods. Meanwhile, the increasing difficulty in finding gold for payment portends an ultimate inability to pay at all; indeed, economic nationalism is working sad havoc wherever practised or attempted. The total sum due from Germany under the Young Plan, in 1931, was £82,000,000: the insistence on gold-payments has so disorganized world-trade that the various creditor countries have lost heavily on balance. In comparison with the totals two years ago, the exports of France are down by £160,000,000, those of Britain by £340,000,000, and those of the United States by £560,000,000.<sup>1</sup> Thus, to extort 82 millions, they have sacrificed more than twelve times the amount. And the process will go on until the nations recognize that they are not economic wholes, but inextricably bound to each other for weal or woe. This truth seems to be purposely withheld from large sections of the United States. There is no insularity comparable to that of a community which dwells remote in a district a thousand miles from the sea, but some day even the Middle West may realize that it cannot prosper if Europe is in distress. The task of enlightening it might well be attempted by that active body, the Catholic Association for International Peace!

**The Risk of  
Tariff  
Experiments.**

The modern world can flourish economically only by a regular and free circulation of commodities and services whereby multitudinous and varied needs may be satisfied, and producers brought everywhere into contact with consumers. It is as necessary for the world's health that the trade lines should be open as is the free circulation of the blood for the health of the body. But hitherto most nations have been obsessed by the supposed necessity of stimulating home production by shutting off foreign competition, with the natural result that the markets for each nation's exports have been gradually closing. Were economic nationalism carried to its logical term, the produce of each nation would be confined to its own home market. Now this country, just to meet a passing emergency, we are told, and incidentally to show the suicidal character of protective tariffs, is beginning to join economic battle with the rest of the world. The experiment

<sup>1</sup> Sir W. T. Layton in *News-Chronicle*, January 25th.

may be successful, if only the fight is short and final, but we can understand the misgiving with which it is regarded by those who look at the matter internationally. Already, the policy has shaken the National Government, which, nevertheless, must be preserved, if only because of the dire loss of national credit and prestige that would attend its fall.

**Hopes  
for  
Disarmament.**

The essence of a successful Disarmament policy would appear to lie in an arrangement which would allow no State, except for good reasons, mainly geographical, to take any defensive precaution (all armaments are theoretically defensive) which was forbidden to others. The inequality necessarily introduced, but only for a time, into the Treaties, cannot rightly be perpetuated in a world at peace. In the *Spectator* for January 9th, M. Pierre Cot, a French Radical Socialist, enumerated frankly and forcibly what he called three scandals in the international situation—1) the undisguised continuance of armament competition, in spite of pacts and pledges and guarantees; 2) the perpetuation of the distinction between victors and vanquished, in spite of common association in the League; 3) the unchecked private traffic in war-materials. The whole article, so fair and well-balanced was it, furnished a hopeful augury for the success of the Conference, and we are especially delighted to see an open acknowledgement, almost the first we have met, of the harmful influence of private arms-manufacture, that sinister alliance of Mammon and Mars. There are other cheerful signs, even in the French press, of a wider than merely national outlook, and the official French thesis itself—that national defence should be an organized international concern—points the way to a satisfactory solution. If it is true that France supports the view that military air-forces should be international, and confined to police-duties on behalf of the League, then indeed there are grounds for optimism.

**The Heresy  
of  
Prohibition.**

Reviewing the recent Licensing Report, the *Methodist Times* says—"Those who believe that the use of alcohol as a beverage is an evil, will be grievously disappointed." In this sentence we find expressed a doctrine which has greatly weakened the Temperance Movement in this country and wholly wrecked it, for a generation at least, in America—the doctrine that the rational use of fermented or distilled liquors is *essentially* wrong and should, therefore, be prevented by law. Cardinal Manning's attitude towards that mistaken belief was emphatically expressed, as long ago as 1872, as follows: "I repeat distinctly that any man who should say that the use of wine or any other like thing is sinful when it does not lead to drunkenness,—that man is a

heretic condemned by the Catholic Church. With that man I will never work"—and this expression of the Catholic view explains why Catholics cannot co-operate whole-heartedly with occult or open Prohibitionists. The Licensing Report is in general favour of "disinterested management," whether effected by State-control or otherwise: a sane suggestion, for nothing is more apt to promote excess in drinking than the fact that somebody finds profit in fostering it. At the end of last year Finland, one of the first countries to adopt Prohibition, voted decisively for its repeal, because the result showed that, so far from checking excess, it encouraged it. We trust America will not be too proud to learn from this confirmation of its own experience.

Anglican  
Controversial  
History.

"Henry wanted the Pope to give him a divorce from his first wife, Katherine. . . The Pope, however, refused and seceded with all his followers from the Church of England. This was

called the Restoration."

"1066 and All That" (1930)

"She [the Church of England] in this country is a branch of the Holy Catholic Church, while those who left her at the bidding of the Pope, who, contrary to all Church order, set up a rival hierarchy, are guilty of schism."

Writer in the *Church Times*, January 22, 1932.

The latter extract seems to us a clear case of a breach of copyright for which the humorists who wrote "1066" might claim redress! But the old idea that Henry broke with the Pope because the latter would not dissolve his marriage, must now, apparently, be discarded, for in an earlier issue of the *Church Times* (December 24, 1931), an editorial note first of all declares pontifically that marriage with a deceased brother's wife is contrary to Divine law, and then says that the breach of this Divine ordinance "committed by the Papacy in the dispensation given for the marriage to Henry VIII. of Katherine of Aragon, was held by the leaders of the Reformation to justify the repudiation of Papal authority by our Church." We are constantly being astonished at the ingenuity displayed by Anglican apologists in devising interpretations of history to support their case. But we could hardly have imagined that the vacillating Cranmer, who had already broken his priestly vows by taking a wife and had no scruple, later, in perjuring himself on appointment as Archbishop, was so shocked at the Papal dispensation as to feel "justified" in repudiating the Pope. It is not a plausible theory: the apostate priests who were "leaders of the Reformation" in England, as elsewhere, were most emphatically not zealots for the sanctity of marriage.

Attempts  
at  
"Re-union."

How the dwindling remnants of "Old Catholicism," who, presumably, believe in the Real Presence and the Sacrifice of the Mass, can tolerate the idea of giving Communion to Anglicans who don't: how Anglicans who believe as Catholics do of the Blessed Sacrament, can face the prospect of communicating Nonconformists who repudiate that belief—these two projects of achieving unity by intercommunion fill us Catholics with horror, since both seem to make light of the grievous sin of sacrilege. "Old Catholics" must know that, at the very best, Anglican Orders are exceedingly doubtful and that many, even of the Bishops, disbelieve in a sacrificing priesthood and the Real Presence, yet they are prepared to admit these heretics to the privileges of the Altar. And Anglicans who believe, falsely as we hold, that they possess real Orders in the Catholic sense, make no effective protest against intercommunion with Nonconformists. No doubt, those who are actively promoting the admission of Dissenters to communion look upon that rite as a mere commemoration, as do the Dissenters themselves, but those who style themselves "Anglo-Catholics" and believe that, whether they like it or not, all their ministers have the powers of Catholic priests, should be, but are not, grieved to the heart at the thought of possible profanations of the Sacred Mysteries. Meanwhile, one prominent Baptist (*Times*, January 26th) repudiates the proposed occasional concessions—"At the Lord's table all come on an equal footing or they will not come at all"—whilst the genuine Protestants of the Establishment continually protest against any species of union with "unreformed Churches." "Unless the Lord build the house . . ."

THE EDITOR.

### III. NOTES ON THE PRESS

[A summary survey of current periodicals with a view to recording useful articles which 1) expound Catholic doctrine and practice, 2) expose heresy and bigotry, and 3) are of general Catholic interest.]

#### CATHOLIC DOCTRINE AND PRACTICE.

Ambrose, St., on the Glories of Mary [Dom A. Agius in *Downside Review*, Jan. 1932, p. 126].

Inspiration: Analysis of [H. Lusseau in *Biblica*, Jan. 1932, p. 28].

Social Teaching of the Popes, The Real [H. Somerville in *Messenger of the Sacred Heart*, Jan. 1932, p. 1].

Tradition, Meaning of Theological [H. Woods, S.J., in *Ecclesiastical Review*, Jan. 1932, p. 1].

## CATHOLIC DEFENCE.

**Atheism, Militant** [Dr. P. J. Flood in *Glasgow Observer*, Dec. 19, 1931, p. 2; Jan. 16, 1932, p. 8].

**Catholics and Anglicans in Trinidad** compelled by British Government to accept divorce-law [*Universe*, Jan. 15, 1932, p. 1].

**Eisler's, Dr.**, travesty of the life of Christ [Dom J. Chapman in *Dublin Review*, Jan. 1932, p. 1].

**Hitlerism**, why banned by German Hierarchy [J. F. Thorning, S.J., in *America*, Jan. 9, 1932, p. 333].

**Leakage**, Preventible causes of [Bishop of Pella in *Sower*, Jan.—March 1932, p. 15].

**Mexico**: Continued Persecution in [*Tablet*, Jan. 9, 1932, p. 50].

**Persecution, Modern**, especially in Spain [F. M. de Zulueta, S.J., in *Stella Maris*, Jan. 1932, p. 8].

**Russell, Mr. B.**, misrepresents the Galileo case [G. C. Heseltine in *Catholic Gazette*, Jan. 1932, p. 22].

**St. John's Gospel**: Stock objections to its Authenticity considered [J. Donovan, S.J., in *Irish Ecclesiastical Record*, Jan. 1932, p. 22].

**Spain**, Anti-Christianity in [L. K. Patterson in *America*, Dec. 26, 1931, p. 276; Real Catholicity of, E. Allison Peers in *Commonweal*, Jan. 13, 1932, p. 287].

## POINTS OF CATHOLIC INTEREST.

**Albert the Great, Saint** [J. B. Reeves, O.P., in *Blackfriars*, Jan. 1932, p. 24; T. M. Schwertner, O.P., in *America*, Jan. 9, 1932, p. 331].

**Bellarmino, St. R.**, and the Declaration of Independence at variance [J. M. Lenhard, O.Cap., in *Fortnightly Review* (St. Louis), Dec. 1931, p. 271].

**Biblical Codices**, Recent Discovery of many [A. Merk, S.J., in *Biblica*, Jan. 1932, p. 118].

**Catholicism** to-day in England [H. Browne, S.J., in *Stella Maris*, Dec. 1931, Jan. 1932].

**Catechist Movement**, The [Susan Lowndes in *Catholic Woman's Outlook*, Jan. 1932, p. 2].

**Economic Disorder** due to Ethical [F. J. Sheen, D.D., in *Catholic Times*, Jan. 15, 1932, p. 5].

**Holy See**, The Scottish Church and the [Dom D. O. Hunter Blair in *Buckfast Abbey Chronicle*, Dec. 1931, p. 236].

**Jacobites** return to Catholic Unity [D. Donnelly, S.J., in *Catholic Missions*, Jan. 1932, p. 3].

**Jews**, Difficulties regarding their conversion [P. W. O'Gorman, M.D., in *Catholic Gazette*, Jan. 1932, p. 15].

**Land Colony**, The Scottish Catholic [J. McQuillan, D.D., in *Sower*, Jan.—March 1932, p. 30].

**Portugal**, Catholic Revival in [Rev. H. L. Hughes in *Catholic Times*, Jan. 15, 1932, p. 14].

**Wales**: how it was lost to Catholicism [D. and G. Mathew in *Clergy Review*, Jan. 1932, p. 13].

# REVIEWS

## I—THE CARDINAL OF LORRAINE<sup>1</sup>

THE main thesis of this admirable study of French diplomacy during the two years prior to the third and final assembly of the Council of Trent is that that period was the crisis of the religious fever of the sixteenth century and that it brought about through its collisions and decisions a definite change in the direction taken by the great Catholic revival, known, by an unfortunate misunderstanding of its real nature, as the Counter-Reformation. This is a very large proposition to prove in any decisive way and the author himself would be the first to admit that his case is still open to question. His book is neither a set biography of the fascinating Charles de Guise, Cardinal of Lorraine, nor yet a history of the Council of Trent but a detailed study of the attitude of France, captained by the Cardinal, at one fateful moment in the troubled history of the Council. The first assembly of the Fathers at Trent in 1545 had met with small encouragement from the King of France, partly because he thought that his country had no need of a General Council's help, and partly because he feared that it might bring peace and union to the lands of his hated rival, the Emperor. The second convention of the Council a few years later was violently opposed by a new French king because the Emperor seemed certain this time to increase his already great prestige by its means. The shadow of schism fell darkly on France and it is to the everlasting credit of the Cardinal of Lorraine that he was able by his tact to stay the menace. Henri II.'s intransigence at this period created a bad precedent for France at the next Session, though meantime the spectre of Calvinism had risen to shake the country out of its original self-complacency. She had now had a taste of Germany's troubles, and in 1559 her rulers, with the Cardinal of Lorraine at their head, were hot for a Council at the earliest possible moment. Only, with characteristic national conceit, they would have a Council according to their own prescription. France must save her handsome face at any cost to the rest of the negligible world and, as she had been originally apathetic or hostile and was now enthusiastic, the rest of the world must be made to see that there was no inconsistency herein, that she was not clamouring now

<sup>1</sup> *The Cardinal of Lorraine and the Council of Trent.* By H. Outram Evennett. Cambridge University Press. Pp. xvii. 536. Price, 25s.



for something she had formerly disdained or opposed, but for something new and different, a Council free to examine and perhaps reject the earlier decisions of Trent and one to which the heretics of Germany and Geneva might come with confidence. Mr. Evennett's great book is a study of this last *volle-face* of French policy, his contention being that had it succeeded, had the Cardinal of Lorraine been able to persuade Pope Pius IV. to convoke a totally new Council, independent of the earlier assemblies at Trent, then the course of the Counter-Reformation would have been different and the whole subsequent history of Catholicism something other than that which it became. With this contention, which happily in no way spoils the interest and abiding value of the work as a whole, there are some weighty reasons for disagreeing. There certainly were high hopes on every side that the Council, if definitely dis severed from the earlier Tridentine assemblies, would bring about reconciliation and possibly a re-united Christendom. The Emperor Ferdinand, a devout and loyal Catholic, was at one with the Gallican Lorraine in thinking so, but other people, such as St. Peter Canisius, who knew better the mentality of sectarianism, had no such illusions.<sup>1</sup> The last of the many futile religious colloquies at Worms in 1557 had clearly shown that the Protestants themselves were hopelessly divided. The school of Jena under that fantastic bigot, Flacius Illyricus, hated and anathematized Melancthon and his Wittenbergians quite as heartily as they hated the Pope. Their respective Saxon princes, too, had more than theological differences to keep them sound enemies. All Germany was snapping and snarling over the *Confessio Augustana*, that sorry bone which the Cardinal of Lorraine innocently thought to be a good basis for a friendly bargain. The warring parties in Germany, Philippists, Flacians, Majorites, Oriandrians, Calvinists, etc., had attempted in vain to compose their differences. In such circumstances what could the mildest and most conciliatory of Councils have done for peace and unity? And what other course lay open to the Catholic Church, even supposing the Council to have been a brand new one, but that which she took, namely to concentrate on the problem of saving and sanctifying the children left to her?

It is necessary, however, to repeat that Mr. Evennett's contention in no way detracts from the splendid qualities of his book. Works in English on the Council of Trent are so scanty and poor in character that it is difficult to restrain enthusiasm over this masterly study. The learning that has gone to the making of it might have sufficed for a score of sound historical essays and it is learning carried easily, with room for a humorous

<sup>1</sup> Mr. Evennett's one allusion to St. Peter might cause the reader to think that he, too, was hopeful but the context to which reference is made proves the opposite.

thrust now and then. The style is consistently worthy of the high theme, indeed brilliant except for one small touch of America on p. 154. While mentioning a blemish, we are reminded to ask whether it is right to say that "the Trinity is irreconcilable with the first principles of arithmetic." (p. 105)? The book, of which, through a regrettable and regretted accident, this is a very belated review, is in the finest traditions of Catholic scholarship. It is dedicated to a Benedictine and one feels that Mabillon would have been proud of it. It will make every scholar and student who reads it ardently long for the succeeding volume which Mr. Evennett has at present in preparation.

J.B.

## 2—THE TRANSFORMATION OF ENGLAND<sup>1</sup>

THE fourth volume of Mr. Belloc's History of England is written with all the vividness, the *entrain* and clearness of exposition, characteristic of his best work. These qualities make it easy reading and if one is content to repose confidence in the author's conscientious research and sound judgment, the course of the change of religion in this country hardly presents any further problem; everything follows almost inevitably from our historian's analysis of the character and motives of the principal actors. Needless to say, that in the greater part of his narrative Mr. Belloc will have the full sympathy of his Catholic readers. He is unmeasured, and no doubt rightly so, in his condemnation of Henry VIII. He strips Elizabeth of everything which would be a title to respect. In his pages Cranmer, the Seymours, Thomas Cromwell, Darnley and the Scottish nobles, the Cecils, Nicholas Bacon and Walsingham, considered all together, form an unlovely crew. We cannot, it must be confessed, say much in defence of any of these, but the impression is somehow given that the ruthless indictment is rather of the same character as the speeches of Sir Edward Coke on the other side when he appeared as Attorney General in a Crown case. There is surely some doubt as to the syphilis to which Henry is said to have fallen a victim, but for our author it is so certain a fact that he presents it almost as the key of the whole mystery of Henry's later mentality. Again, while we are fully prepared to believe that Robert Cecil may have had previous knowledge of the Powder Plot and may have encouraged it for his own ends, there can be no reasonable doubt that it *was* a powder plot and that the tunnelling beneath the walls of the Parliament House really took place. Nothing can explain away the nar-

<sup>1</sup> *A History of England.* By Hilaire Belloc, Vol. IV. Methuen. Pp. xii, 438. Price, 15s. n. 1931.

rative of Fathers Greenway and Gerard, who were quite satisfied about the existence of the mine, even if we leave out of account the depositions of Bates, Wynter and Fawkes himself. To turn to another point of detail, we would submit that a "decretal bull" is not quite correctly defined as "a bull enunciating a canonical decision," and that the instrument which Wolsey strove to obtain from Clement VII. was not in effect "a decision that marriage with a deceased brother's wife was against the law of God" so that no dispensation could be granted to permit it. This point came up at a later stage, but it was by no means part of Henry's case when Gardiner and Fox were bullying the Pope to obtain a decretal commission. Neither are we quite satisfied that Reginald Pole "never hid his strong disapproval of the policy" (of the divorce). The letters printed by Pocock seem to prove that the future Cardinal was in 1530 doing his best to obtain a decision from the University professors in Paris that a dispensation to marry a deceased husband's brother was contrary to the *jus naturae*. But, in spite of what we regard as occasional lapses, Mr. Belloc's fourth volume is a very fine manifesto of Catholic principles, and we do not doubt that it will rouse enthusiasm, as it deserves to do, in many of our own faith, while breaking down the prejudices and the false conceptions of others still outside the fold.

### 3—THE THIRD SPIRITUAL ALPHABET<sup>1</sup>

THIS work of Fray Francisco is called an "Alphabet" because the first letters of each Treatise are arranged in alphabetical sequence, and the "Third" Alphabet because Fray Osuna had already published two other books similarly devised. Its highest recommendation, perhaps, lies in the fact that from it S. Teresa learnt her first lessons in the science of prayer, and that it very strongly influenced her teaching upon that subject. It is a voluminous work, the English translation running to nearly five hundred pages, and no doubt on that account some will be discouraged from reading it. The author has, too, the practice which one often finds so tiresome in the writings of S. John of the Cross, of impressing Scripture texts and examples into the service of his argument at the cost of considerable violence to their legitimate significance. Elias, for instance, typifies the ascent of the soul to God for he rises from the earth in a chariot with two wheels, the wheel of understanding and the wheel of "the will to ascend."

<sup>1</sup> By Fray Francisco Osuna. Translated by a Benedictine of Stanbrook. Introduction by Father Cuthbert, O.S.F.C. Burns, Oates and Washbourne. Pp. xxxvi., 490. Price, 10s. 6d.

But this distraction, and the great length of the book, are qualities of the author's age and country, and as with the Natural History of S. Francis de Sales, the interested reader—and the reader soon becomes intensely interested—learns before long just what to skip.

Two preoccupations seem much to have engaged Osuna's attention. First, to establish recognition of the prayer of contemplation as a real and just aim for the many and not for the rare few only: and secondly, to combat the error (hardly less common in our day than in his) by which the Humanity of Christ, and the consideration in prayer of other visible and material things, have come to be regarded as impediments to the Higher Prayer which the contemplative discards as he advances. S. Teresa shows, in many well-known passages that she is of the same mind as her early preceptor.

To these may be added a hardly less important insistence upon the necessity for the contemplative of a reasonable asceticism. Contemplation dispenses no one from mortification, meditation, or the practice of the ordinary virtues, rather it demands these all the more. It is neglect of this obvious and oft-proved truth that leads to that sterile form of mysticism which in some persons astonishes one by its apparent independence of the moral teaching of the Gospel.

What surprises one and most catches one's attention in this Spaniard of the fifteenth century is his quite modern-seeming appreciation of the part that the body should have in the affairs of the spirit. He would have none of that fallacious—nearly Manichean—philosophy which regards man as a spirit temporarily in prison in a body, instead of as a being essentially compact of both and complete only as such. He devotes quite a space to homely counsels on the care of the body, even down to such details as "keep your teeth clean"!

Remarkable too, though it should not be surprising, is the general harmony of all his doctrine with that of the most enlightened teachers since his day. The same feature is noticeable in the much earlier "Cloud of Unknowing," and indeed in all *genuine* mystical writing. It means that his doctrine is sound, and Catholic in both senses of the word. It has been shrewdly said that tastes differ, but not *right* tastes. And, similarly, though expressions of truth may vary they are not right expressions if they seem to make the truth vary too.

To sum up. Fray Osuna writes, perhaps, at rather too great length for an age like ours of many books and little leisure. Reading him now puts his real worth, on that account, rather out of perspective. But even so he is never dull, always stimulating, sometimes even amusing. No doubt this is considerably due to the excellence of the translation, which reads like an

original work while most admirably preserving a subtle flavour of its period. His teaching runs parallel, on another path, to that of S. Teresa and S. John of the Cross, and is a valuable aid to the understanding of both. He does not lead one to quite the same heights as do these two peerless Masters, but as far as he goes, he goes along with them. Perhaps he is in one respect more useful than they to the average enquirer, just because of his gift of bringing such sublime matters more familiarly within the average range. The book is immensely worth reading.

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#### 4—A HISTORY OF THE ICONOCLASTIC CONTROVERSY<sup>1</sup>

THIS new edition to the "Church Historical Society" series is a valuable contribution to the study of one of the least known of doctrinal controversies—the more valuable because it is a field into which few English students have ventured. Those who have treated the subject have discussed it as a political problem; political in its causes, and important mainly because of its far-reaching political effects in the history of the Empire. Even Bury, as the author notes, was content to look at the Second Council of Nicaea from a distance and pass on. Yet Iconoclasm was a mixture of religion and politics, for in Constantinople the two were inseparable, and these two aspects must be studied in any adequate account of the controversy. Dr. Martin, therefore, after providing a background by giving an excellent account of the history of the period covering the end of the seventh century, relates the facts of the controversy and then examines the Theology underlying these facts. The practice of the early Church was to use symbolic art only; but, as the dangers of paganism lessened, art in all its forms was pressed into the service of liturgy and devotion, and, at the end of the seventh century the use of sacred pictures and images was widespread. Consequently the first stage of Iconoclasm in the pre-Nicene period was the attack on image worship as mere idolatry. Later, the Christological question is introduced, and the controversy centres round the interpretation of the Incarnation that images of Christ imply. The students will find in the two chapters dealing with these theological questions a very useful summary of the arguments used on both sides, well documented and annotated. It is interesting to notice that practically all the available material comes from the Orthodox party. Nor is this to be

<sup>1</sup> By E. J. Martin, D.D. London: S.P.C.K. Pp. 278. Price, 16s.

wondered at, since theoretically they had little difficulty in proving their case. The real difficulty was a practical one, for, as Dr. Martin says, "the vital use and abuse of images was in the hands of all. . . . The sure instinct of Western Europe saw that from the first and had no need for further 'discussion.'" Images are useful as a help to elevate the mind to things unseen: wrongly used, they may lead to superstition, and the only remedy is to prevent this by instructing the ignorant. Undoubtedly Theodore had this in mind when, in addition to his theological works against Iconoclasm, he found time to compose quaint rhymes to convey the Orthodox doctrine to the popular ear.

## SHORT NOTICES.

### THEOLOGICAL.

THE difficulty in reviewing a highly technical periodical like *Scholastik*, a German theological and philosophical magazine, issued quarterly, is that a specialist is needed for each article. Moreover, it is difficult to embark upon deep articles unless one is in special need of them in one's actual studies. In the numbers to hand, Vols. 2, 3, 4 of the 4th year, all the main articles are concerned with the history of scholastic theology. For instance, the literature of the "Quaestiones" in the time of Alexander of Hales is dealt with by F. Pelster, S.J., in a manner that is an object lesson in text-criticism. More directly dealing with theology is the continuation, by A. Landgraff, of his history of the speculations concerning the nature of Justification in early Scholasticism. This subject has run through the year and one may hope that the whole will appear in book form some day. It appears that the early scholastics approached Pelagianism on many points through an insufficiently elaborated concept of the supernatural. Here is specially treated the question of *meritum de congruo*; in what sense "first grace" can be merited; while some light is thrown upon a subject that has vexed many a student,—the *processus justificationis*. A. Deneffe, S.J., has two articles on the word and concept of Dogma, the various usages of which are classified from St. Ignatius of Antioch to Leo XIII. Karl Prümmer, S.J., shows the currents that have marked the interpretation of the fourth Eclogue of Vergil in history, and then traces the changes that have come in the last thirty or forty years among the commentators who have been awakened by the study of the History of Religions to interest in the spiritual meaning of the famous passage. These few remarks will, we trust, indicate what solid and varied provender awaits the keen philosopher in this worthy production.

### APOLOGETIC.

Messrs. Dent have included in "Everyman's Library" Mr. Trotter's translation of *Pascal's Pensées* (2s. n.), with a valuable Introduction by

Mr. T. S. Eliot, which, however, since it declines to discuss the real character of Jansenism, does not give a complete estimate of the great thinker. The *Pensées* suffer from the copious admixture of the trivial, the obvious, the obscure, and the unorthodox, with what is sublime and illuminating and true. The book, as it stands, would never pass the ecclesiastical censor and indeed, we may suppose, that Pascal himself would not in any circumstances have wished the publication of this collection of heterogeneous and discordant materials, which is not even a rough sketch of the Apologetic work he contemplated. "The greatest pain of purgatory is the uncertainty of the judgment," (517) is not Catholic doctrine and there are not a few similar traces of Jansenism. However, the devout Christian will welcome the penetrating analysis of the Christian spirit which meets him at every turn: there is abundance of pure gold to reward a diligent and prudent search.

#### BIBLICAL.

The author of a new explanation of the origin of the Fourth Gospel, *The Record of the Loved Disciple*, by E. S. Hoernle, I.C.S. (Blackwell: 8s. 6d. net), finds nothing so striking about the researches of "professional theologians of repute" in this province "as the extreme divergence of their findings. . . Clearly they cannot all be right; they may well all be wrong. . . And thus I am emboldened to offer my solution." This latter is partly set forth in the full title: "The Record of the Loved Disciple, together with the Gospel of St. Philip: being a reconstruction of the sources of the Fourth Gospel." A summary of his thesis may be found on pp. 8-9 of the book. The Fourth Gospel is mainly composed of the aforementioned Record, mainly revealing what Christ *was*, and the Gospel of St. Philip, mainly revealing what He did. The Record again was contained in two volumes, "The Doctrine of the Father and the Son" and "The Story of the Disciple whom Jesus Loved." This latter again had two parts: "The Ministry of Jesus" and "The Passion of Jesus." The compilation was effected in two main stages, and it is comforting to know that by the time "The Gospel of St. Philip" had been revised for the second time it was beginning to look very much like the gosepl we know; we should, however, have more of the Passion document, but that parts of this last were damaged and some leaves lost.

"Is it not at least possible," we are asked, "that Ephesus was familiar with a Gospel according to St. Philip?" "Would it, then, be an unnatural course" for the Ephesian Elders to do the compilation work? (p. 9). We hardly feel called upon to address ourselves to such conundrums, but even if we were to answer in the affirmative, we should not feel that such possibilities had anything to do with the origin of St. John's Gospel, about which origin there is much historical evidence, which it requires far more than these speculations to shake.

#### DEVOTIONAL.

How a nobleman and a working-man joined together three hundred years ago and were the precursors in those far-off days of Catholic



social activities as we know them to-day, is told in a most interesting volume, *Deux Grands Méconnus: Gaston De Renty et Henry Buch*, by the Rev. R. P. Bessi res (Editions Spes: 25.00 fr.). The two heroes of whom the author speaks were contemporaries of St. Vincent de Paul, and, each in his own sphere, may be said to have emulated that saint's work. After the separate story of Henry Michel Buch, follows that of Baron Gaston De Renty: then at a certain point their lives are fused, and they agree to collaborate. Out of their collaboration there developed the wonderful society of the Blessed Sacrament, which formed a truly impressive monument of "Catholic Action." Later on Henry Buch, De Renty being always at his back, inaugurated a society of his brother workmen, which society spread over France, and into Germany and Italy. With the death of the latter, Buch carried on as best he could, passing as saints must pass through obstacles set in his way by those from whom he might least have expected them. He died in 1666, and although the fruits of his efforts disappeared in the Revolution, their memory has survived to inspire similar modern works.

The spiritual writings of Mother Clare Fey, Foundress of the Congregation of the Sisters of the Poor Child Jesus, are gradually to our great profit, being made accessible in English. The last is called *Bread from Heaven* (B.O. and W.: 3s. 6d.), and consists mainly in what used to be called "elevations" on the subject of the Blessed Eucharist—pregnant little considerations on various aspects of that Divine Mystery, suggested by Gospel phrases and shot through with affective aspiration and petition.

#### HISTORICAL.

We receive from time to time exceptionally thrilling books from the Mission Field. One of these is *Missionnaires De Vingt Ans* (Editions Dillen: 10.00 fr.). It is the story of certain young men sent out to the Syrian Mission. From this angle we study a Mission which we think has not its like anywhere in the world. The author begins with an early account of the Mission from its first days in 1831. He then describes his own introduction into that field, having been sent out as a schoolmaster, like so many young Jesuit scholastics, to Beyrout, a College in Asia Minor. Reading his experiences, we learn more about the Near East and its peoples than we do of the Missions themselves, still, we thus learn the spirit of the place and of the Missionaries as we could scarcely do in any other way. Various authors contribute successive sections, each giving us an account of his own special work or of the particular part of the country in which his work has placed him. There are many excellent photographic illustrations, and altogether we may truly say that this volume from cover to cover is very much alive. Let us remind ourselves that it is in this Syrian Mission more than anywhere else in the world that the Mohammedan has been drawn towards Christianity.

The Fifteenth Anniversary of the death of St. Augustine has produced some excellent literature concerning him, but we doubt whether anything more comprehensive has appeared than *S. Agostino, Pubblicazione Commemorativa del XV Centenario della sua Morte*, published by The

Philosophical Faculty of the Catholic University of Milan (Società Editrice "Vita e Pensiero," 50.00 l.). It was to be expected that Milan, the place of St. Augustine's Conversion, would take the matter much to heart, and in this work we have, in a volume of over 500 large pages, a veritable encyclopædia, expounding the whole mind of the Saint. Various professors of the University have dealt with him, each from his own point of view: ascetic, scientific, historical, theological, and legal. There are some eighteen papers in all, and evidently all have been guided by the same principle, namely that of allowing St. Augustine to speak for himself. The quotations and references alone, in the notes and in the text, give us an excellent synopsis of the mind and teaching of the Saint. Particularly we would commend the articles expressing St. Augustine's ideas of history and his connection with Roman Law. Many of the articles have appended to them excellent bibliographies, treating not only with St. Augustine, but with cognate authors.

#### BIOGRAPHICAL.

Many of us have read in French the self-revelations of Marie-Antoinette de Geuser, the niece of Fathers Anatola and Léonce de Grandmaison, S.J. Father Raoul Plus, S.J., has published two books on this chosen servant of God, one a biography, the other consisting of her own Letters and Spiritual Notes. These have been translated and condensed into one volume, entitled, *Consummata (Marie-Antoinette de Geuser), Her Life and Letters*, by George Baker (B.O. and W.: 7s. 6d.). Marie-Antoinette was born in 1889; she died in 1918, not quite thirty years of age. She came of a very Catholic family, was surrounded by uncles, brothers, and sisters who entered religious life, was in continuous communication with them all, influenced by her elders, influencing those of her own age; one may say that she breathed spirituality from her birth to her death. She responded to it all, and she had a peculiar gift to enable her to express this response, in her letters and her autobiographical reflections. We respect the result as it is expressed in this condensed volume; but we can understand an English reader feeling, after he has read the book, that he has been drinking wine too rich and too sweet for his palate. He might even find himself recalling the Archangel's wise advice—"It is good to hide the secret of the king."

We had recently the pleasure of reviewing the first volume of *Grandes Figures de Prêcheurs*, by the Dominican Father, Father P. Rambaud. The second volume (Lethielleux: 12.00 fr.) is equal to the first, if anything is even more interesting for us, seeing that it contains, among others, admirable and sympathetic studies of Savonarola and Lacordaire. P. Rambaud, in each of the five portraits here presented, is not content with the portrait only; he gives as well its setting, the history of the period, and the circumstances in which the preacher had to work.

#### HOMILETIC.

The art of talking to children is less easily learnt than the art of talking to their elders. Indeed one may wonder whether it can be learnt, and is not rather a gift; to be cultivated, it is true, like every

other gift, but none the less a gift. It presupposes the power to think like a child, to speak like a child, and, perhaps most of all, the humility to express oneself in the manner of a child. These qualities Father Winfred Herbst, S.D.S., shows that he possesses in *Talks to Boys and Girls* (B.O. & W.: 3s. 6d.), a collection of over forty addresses, on almost every subject, especially for the seasons of the year, the Blessed Sacrament, and Our Lady. Each address is very short, usually of about three printed pages, but all will suggest many ideas and illustrations to teachers of young people.

## LITURGICAL.

For those who sing Office and attend other liturgical services in Choir, the *Officium Majoris Hebdomadae et Octavae Paschae cum Cantu* (Dessain: price not indicated), a volume of some 800 pages, small octavo yet only  $\frac{3}{4}$  inch thick, will prove very convenient. It is quite up to date, begins with the Vespers before Palm Sunday and ends with Low Sunday Mass. The Psalms are pointed for singing by the use of heavier type, and, further, each of the Holy Week Passion Gospels is printed with chant *in extenso*. If only the paper were a little more opaque, the edition would be nearly perfect.

All the various forms in which the Holy Sacrifice is offered for the departed, together with the Burial Service, are arranged in both Latin and English in *Masses for the Dead* (Bruce Publishing Co.: \$1.00), and compiled by the Rev. J. P. Bolen. The little book is handsomely printed and bound and the rubrics, or directions for use, are explained very clearly.

## MISCELLANEOUS.

Messrs. Sheed and Ward have invented an ingenious arrangement by which a number of their chief publications can be kept in mind without having recourse to a mere, possibly unread, Catalogue. They have issued *A Sheed-and-Ward Anthology* (5s.), consisting of extracts chosen from some 50 of their publications, books by prominent Catholic authors, arranged in eight categories—Criticism, Philosophy, Controversy, Spirituality, etc., and varying in length from 3 to 16 pages. You may call the result a dish of *crème de la crème*, or, if you can imagine it, a book of tailor's patterns, each possessing an absolute value and beauty of its own, whilst provoking you to look for more of the same sort, and reminding you that the firm in its short life has published a surprising amount of excellent literature. And if it suddenly strikes you that that was probably the main purpose of the compilers, you will not be far wrong. Catalogues if ever read are soon lost, but an Anthology like this may long survive to adorn a study or even a drawing-room.

We are left to guess at the intimate genesis of the collection, which Mr. Antonio de Navarro entitles *Offerings to Friends* (Country Life, Ltd.: 7s. 6d. n.), of literary *morceaux*, each of which is dedicated to one or other of a number of celebrities. It may be that the author selected from his writings what he thought suitable to the character of the person addressed—as he has, for instance, dedicated to Cardinal Bourne a description of the experience of a Papal Chamberlain, or the attribution may be rather haphazard. In any case we have a number of

carefully-wrought cameos, literary, historical, scientific, descriptive; the last perhaps the most exquisite, but all showing keen perceptions and an artist's mastery of words.

The author, Mr. Thomas Foster, has evidently enjoyed writing his book of desultory dialogues called "*Of Shoes and Ships . . .*" (Rider and Co.: 4s. 6d.), wherein a quartet of characters discuss many subjects deeply and humorously. The dialogue medium is used conventionally, not naturally: that is, the interlocutors "speak like books" expressing, for instance, on the spur of the moment, well-illustrated literary judgments or philosophical theories, and the most "booky" is "The Girl," who is also called with rather irritating frequency "Small Thing." But if you can accept the convention you will get both pleasure and instruction from the book.

#### FICTION.

Six very original plays, both as regards theme and treatment, by Mr. Thornton Wilder, have been gathered together into one volume and published under the title, *The Long Christmas Dinner and Other Plays* (Longmans: 6s. n.). The first is a sort of "Morality," showing the persistence of the family type through passing generations. It is very skilfully elaborated with simple devices and could, we imagine, be acted most effectively. Of the others,—*Queens of France*, wherein a rascally New Orleans lawyer plays upon the vanity of various women—is the cleverest, but all exhibit the skill which produces deep effects with a sparing use of material.

A clever and lively story by Mr. Rupert Croft-Cooke, called *Night Out* (Jarrolds: 7s. 6d.), cannot be unreservedly recommended, for, though in the main on the side of the angels, meant to show the futility of the "gay life," and dealing sympathetically with such Catholic matters as are introduced, it is unnecessarily realistic in its descriptions of erotic scenes and experiences.

Miss Willa Cather in *Shadows on the Rock* (Cassell & Co.: 7s. 6d. n.), has again displayed her wonderful gift of reconstructing the past with all its appropriate atmosphere. Here her powers are exercised in connection with Quebec in the days of Louis Quatorze, when Count de Frontenac and Bishop Laval represented State and Church respectively in that distant French outpost. But history forms only a remote background for this delicate and detailed sketch of colonial life before civilization had penetrated far beyond the fortified towns, the intermingling of old France with the growing Canadian consciousness is admirably sketched, and the religious system with various reactions most sympathetically treated.

#### MINOR PUBLICATIONS.

Lovers of Dartmoor will inspect with interest, and those who have never been there with envy, the collection of photographic views and native "types" which Miss Beatrice Chase has published through Messrs. Longmans in a charming booklet called *Dartmoor Snapshots* (2s. 6d. n.).

A new edition of the C.T.S. Library Catalogue, which represents some 15,000 volumes, has been published at 1s. 9d. (or 2s. post free): it has been carefully rearranged under very helpful categories—Biography (including Saints' Lives), Fiction, Church History, Theology, and

Philosophy, etc., with appropriate subdivisions—each of which can be obtained separately for 2d., except Biography which is 3d. The volume should be of immense value for Reading Circles or individuals who desire, as all should, to add to their knowledge of the Faith.

Amongst new twopenny pamphlets we find the life of a Welsh Martyr, **Blessed David Lewis**, by Rose Hodges, an inspiring record of heroism: the Pope's important declaration, **Nova Impendet**, on economic troubles and one of their main causes—Armament Competition; a most timely pronouncement which should unite Catholics under their Bishops in a strenuous campaign for international peace, and the same Holy Father's dogmatic pronouncement on the **Council of Ephesus**. We may add a new—the third—collection of C.A. leaflets with the title—**Religion Reasonable**. A constant series of reprints indicates that the Society's "turnover" is gratifyingly brisk. The year 1930 made a record but 1931 has surpassed it by 63,661 pamphlet-sales.

From the C.T.S. of Ireland come four useful pamphlets in striking covers—**The Catholic Church and Spiritism**, by Stanislaus M. Hogan, M.P., who first of all describes the cult in practice and then shows for what theological reason the Church condemns it: a very convincing and well-documented exposure: **Miracles: Their Possibility and Purpose**, by R. O'Donohoe, O.P., a careful examination of the question in the light of modern Science: **The Story of the Philippines**, by T. A. Murphy, C.S.S.R., which is in effect an appeal to Catholic missionary zeal: this, the only Catholic nation in the East, is in danger of losing the Faith from mere lack of priests and the organized proselytism of no less than seven American Protestant sects: finally a life of **Blessed L. M. Grignon de Montfort** with an account of the devotion to Our Lady of which he was the inspirer.

The process of applying the necessarily-generalized teaching of the Holy See to particular cases is constantly and profitably going on. A very excellent specimen of this "popularization" of doctrine may be seen in **What is Marriage?** (The America Press: 25 c.), a translation of a catechetical commentary on Pope Pius's memorable Encyclical—*Casti Connubii*—of December 31, 1930, written originally by Father Vermeersch of the Gregorian University and Englished by Father T. L. Bouscaren, S.J., of Mundelein. It follows the general lines of the Encyclical, and elucidates by apposite questions the doctrine of the Church, the reasons for every detail of that doctrine, and the falseness of the opposing opinions. As an "apologia" for an historical pronouncement which vindicates the Church as moral leader of mankind this pamphlet of some 70 pages can hardly be over estimated either by the clergy or the educated laity.

#### PERIODICALS.

The completion of the first year of **The Clergy Review**, an enterprise admirably calculated to furnish a means of expression and a bond of unity for the "Ecclesia docens," both pastoral and regular, in this country, affords a fitting occasion to appreciate its success. The year's issues form two volumes, each lavishly equipped with Tables of Contents and Indexes, the inspection of which recalls to mind what a large variety of scholarly articles on matters of professional and general interest have been provided—the work, not only of the clergy but of layfolk as well. Each number contains, besides, a survey by some

expert of recent work in various branches of knowledge, as also Homiletic Notes, a summary of important Roman Documents, and reviews of noteworthy books. There is always something of definite use to the active parochial clergy; and at the same time the Catholic tradition of the country is served by character-studies of bygone worthies, who have had a share in maintaining it. An immense field lies open for exploitation in this regard, since no regional Church has produced a larger number of striking figures than Ecclesia Anglicana, the Church of Augustine and Thomas, Fisher and the Martyrs, Challoner, Wiseman and the rest. We anticipate that the fruits of a year's experience will be seen in the widening of the scope of the *Review*, which has in truth an inspiring task before it in meeting the many-sided, aggressive, anti-Christianity of the day and presenting the message of Christ's Church to the multitudes who sit in darkness.

We expressed a hope in our last issue that the coming Eucharistic Congress in Dublin would result in a great quickening of the Catholic faith of the nation and enable the Free State to display, before a world fast abandoning the Christian ideal, the social health which comes from a whole-hearted recognition in public as well as in domestic life, of the claims of religion. As it happened, simultaneously with our paper there appeared in Dublin the first number of a new weekly periodical, **Outlook** (Irish Publications: 2d. a copy: 12s. 6d. per annum post free), the purpose of which is "to assist in the social and economic regeneration of Ireland" on sound Christian principles. The first requisite for social reformation is recognition of its need, and the writers in *Outlook* seem to be keenly alive to the lack of a clear-cut Catholic policy in those who have the shaping of the nation's destiny. We are not told who are the promoters of the new venture, but they deserve success, for, as far as we know, there are few weekly papers in Ireland, that support a project so vital to the welfare of the nation as this.

#### BOOKS OF REFERENCE.

Beautifully printed and attractively got up **The Irish Jesuit Directory for 1932** (Irish Messenger: 1s.), has reached its fifth year of issue. Besides very full Calendar information, it contains an account of the personnel of the various Jesuit houses in Ireland and of the Irish Province missions, and other details concerning the Society at large. Although Australia with 165 members was, after sixty years of union, separated from the mother-Province about a year ago, the Irish Province numbers over four hundred members, sixteen of whom are working in China. This present year witnesses the centenary of the Society's chief Dublin Church, St. Francis Xavier's, which is commonly looked upon as a model of organized ecclesiastical activity, and of the great and growing day-school, Belvedere College. A short history of both institutions is given, as also a scholarly essay on St. Robert Bellarmine's relations with Ireland, and the striking protest issued by the Spanish Provincials against their unjust treatment at the hands of the present Government. Altogether, with its capital illustrations the Directory is a model of its kind.

**The Catholic Directory for the Clergy and Laity of Scotland for 1932** (Sands: 2s. n.), presents an encouraging view of the state of Catholicity in that ancient kingdom. It forms a substantial book of about 370

pages and boasts an even longer lineage than its English compeer, this being its 104th annual publication. The information given regarding Parish services, Catholic associations, educational facilities, diocesan progress, etc., is very full, and the volume is pleasingly adorned with photographs of lately ordained priests.

## BOOKS RECEIVED

(Reviewed in present issue or reserved for future notice.)

## AMERICA PRESS, New York.

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